GARRETT BIBLICAL
INSTITUTE LIBRARY
EVANSTON, ILL.

November

UNITY

15c

In this issue

"Forgive Us Our Debts"
by Charles Fillmore

The Twain Shall Meet
by Otis Porter Ommen

A magazine devoted to Christian healing

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

Spirit radiates health; health is catching; I have caught the radiation and I am whole in mind and body

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

The spiritual ethers are filled with plenty; prosperity is in the air, and I have abundance for every need

These statements are to be used from

November 20 to December 19

For further explanation of these thoughts turn to page 70

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

VOL. 77 KANSAS CITY, MO., NOVEMBER, 1932 NO. 5

CONTENTS

"Forgive Us Our Debts," *by Charles Fillmore* .. 2
The Twain Shall Meet, *by Otis Porter Ommen*.. 8
The Silent Partner, *by Iris O'Sharron* 18
Harvest, *by Alberta Flanders* 20
The Child's Heavenly Heritage 25
by Zelia M. Walters
A New Day Dawns, *by Lois Miller Bruce* 30
Unity, *by Alva Romanes* 41
Faith, *by Frank F. D. Newhouse* 42
Sunday Lessons 47
The Purpose of Unity 65
Practical Faith (Song) 66
I Shall Not Want 68
Silent Unity 69
Health and Prosperity 70
Prayers Answered 73
Help from Silent Unity 81

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage, provided for in section 1103, act of October 3, 1917, authorized October 23, 1922.

15 cents a copy; $1.50 a year

"Forgive Us Our Debts"

By CHARLES FILLMORE

IN THE Lord's prayer as recorded in Matthew we read: "Forgive us our debts, as we also have forgiven our debtors." Jesus' comments were, in substance, How can you expect men to forgive your transgressions until you have first forgiven their transgressions?

This law of erasing from the mind certain thoughts in order that other thoughts may take their place is in harmony with modern psychology; that is, a certain idea must be dissolved in consciousness in order that another idea of a different character may be substituted. For example, if you have in mind a thought that some one has wronged you, you cannot be forgiven your wrongs so long as that thought of wrong holds a place in your consciousness. Many persons wonder why they do not get spiritual illumination. They have only to search their thought realms in order to find out. If you are not receiving the spiritual understanding that you expect, you should search your mind for unforgiving thoughts. Is your thought realm filled with resentment against certain persons, or have you a feeling that you have been slighted by this one or that one? Jesus taught a universal law of mind when He said, "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." In this is a principle of scientific psychology. "Thoughts are things," and they occupy space in the mind. Thoughts are alive and endowed by the thinker with a secondary capacity of thought; that is, the thought entity that the I AM forms, assumes an ego and begins to think on its own account.

The Lord God of the 2d chapter of Genesis repre-

sents the spiritual identity, or supermind in man, which takes form out of spiritual substance and inspires with its ideas an Adam entity. This Adamic man has secondary thought capacity, and secondary thinking power. He, in his turn, through his free will, creates a thought atmosphere and peoples it with his own thought progeny, nearly all of which are aliens to the original man principle, Jehovah God. When the limit of this Adam man's thinking is reached, he is submerged in his own negative thoughts. This is represented in the Scriptures by the flood. The few spiritual thoughts that the Adam man has formulated in his consciousness are saved, represented by Noah and his three sons. Through them the Jehovah-Mind again starts another race cycle, which culminates in the perfect man, Jesus Christ, the great example for all of us.

We have to admit that the thoughts of the Adamic man are dominant in the majority of thinking people in the world today, and we all must look to it that our thoughts are disciplined and raised to the Jesus Christ standard. If we allow them to continue to think on the sense plane, we shall every one of us again experience a flood of negative thought, and physical death will overtake us.

We can prove to ourselves that the character of our thoughts determines for us not only our own state of mind but our environment. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And . . . Thou shalt love thy neighbor as thyself." This means that we must adjust our thoughts to the one great power, love, as a generating center within; then radiate love to our environment. Tell me what kind of thoughts you are thinking about yourself or your neighbor, and I will tell you what your experience will be in health, finances, and family relations. People consult clairvoyants every day to find out the future, while all they need is to study their own thoughts. For example, are you suspicious of your neighbor? How can the

great love and trust of the Father-Mind find a place in your mind when the room is occupied by mistrust? Try the power there is in trusting him. Are you accusing men of being thieves and rascals? With that thought generating its current of fear and terror and filling your whole consciousness with darkness, where is there room in your mind for the Father's love to generate its currents of protection in your mind? Love and trust are dynamic. So all metaphysicians find that they can build walls of high voltage in the ether by radiating love. These walls that love builds are better guards than policemen or revolvers.

FOR A practical application of this law, begin to forgive the thoughts that fear thieves or burglars or highwaymen. Say to them in the silence, "In the Spirit of the Christ I forgive you your transgressions. As Jesus came not to save the righteous but sinners, so I am coming in His name to save you from your own sense consciousness."

You are doubtless saying, But such persons are guilty. The question is not, How guilty are these men? but, How do I stand in the sight of the Father as to my ideas about their guilt? Sift your own ideas about the character of persons and things and adjust them to the Truth as it is in Divine Mind, or as it is in God-Mind, and you will find yourself evolving into an entirely new kind of thinking. You have been thinking in terms of the external; now think according to Principle. He who knows not himself wholly, but just as a superficial, external personality, thinks he is righteous when he adapts his thinking to the moral code and the civil law. He may be filled with self-righteousness and daily lift up his voice in prayer thanking God that he is not as other men are. But he has not forgiven men their transgressions. He looks on every man who does not conform to his standard of morality, religion, or even politics, as a transgressor and thanks God for his supposed insight and perspicuity, but he is not at peace. There is something lacking. God does not talk to him

face to face because his thought atmosphere is darkened by the belief that other men are sinners. We should remember that God is of too pure an eye to behold iniquity. So our first resolve in starting reforms is that we shall forgive all men their transgressions, that the Father may forgive us our transgressions.

"All men" includes ourselves. Forgive yourself. Let the finger of denial erase every sin or falling short that you have charged to yourself. Strengthen that part of your thinking entity which is liable to fall short. "Behold, thou art made whole: sin no more, lest a worse thing befall thee." Then see to it that there is no more sin along that line, and treat the transgression as a mental instead of a physical or moral one. Deny in thought the tendency to the error way, and hold yourself firmly to the Christ Spirit, which you divinely are. Part company forever with "accusing conscience." Accusing conscience is the friend and "whipper-in" of sinners and of all those who have resolved to sin no more.

THE SEARCH of all people is to conform to the creative law, which is God. They may think they are looking for other things, but they will eventually admit that it is God they are seeking, especially after they have once felt the thrill of the inner life in soul and body. This being true, our whole aim should be to make the place where we meet God so pure that we shall never mistake His voice or be hidden from His face. Now this "place" we know is in the mind, the innermost recess of the soul. Jesus called it the Kingdom of God within you.

Some people ask if we really believe in canceling the monetary obligations of those who owe us; in other words, shall we carry out literally the injunction to forgive our debtors? Our answer is that the debt will endure so long as we believe in it as a reality. A thought of debt will produce debt. So long as you believe in debt you will go into debt and continue to accumu-

late the burdens that follow that thought. Whoever has not in thought forgiven all men what they owe him stands liable himself to fall into debt.

If we should send receipted bills to all those who owe us, would that relieve us from the burden of debt? No. That would not be erasing the idea of debt from our mind. We must first deny in mind the thought that any man or woman owes us anything. This will bring us into a clear thought atmosphere in which we can sow ideas of abundance for those who owe us, and they will have a soil in which to bring forth thoughts of abundance, and what is ours will come to us. So long as we are building up the thought of obligation and debt and interest, and the other thoughts of inability to pay and the penalties that follow and all the other worries that enter into that condition, we shall suffer the consequences.

FAR-SEEING Christians look forward to an early resumption in the earth of that condition which was observed by the early followers of Jesus Christ, as given in The Acts. Every one sold all that he had and put it into a fund, and they had all things common. No man lacked anything. However, before we can have a Christian community with a true spiritual basis, we must be educated in right thinking about finances. If we all should get together and divide our possessions it would only be a short time until those who believe in debt and obligation would want to develop those conditions. So we must begin the liquidation of debts at the very source, and that is in mind, because that is where they exist as living, originating, producing thought entities.

The world will never be free from the bondage of debt and interest until men go to their minds and erase the ideas that are generating debt and interest. If the United States forgave the European nations all their debts and obligations, would the law be fulfilled? Let us analyze the ideas lying back of these ideas of

debt. If there is still an idea of lack, or an idea that the nations of Europe are still indebted to us, and that there is great sacrifice on our part to forgive them, and that we do not feel very friendly about it; in other words, if we do not love them, we have not forgiven the debt. The error thoughts still continue. We must first forgive the thought of their indebtedness; and follow up the thought by canceling all their obligations to us.

But above all, we should fill our mind with a thought of that divine abundance which is so fully manifest in the world today. There is a stagnation of the infinite, everywhere-present substance in mind. This stagnation has come about through selfishness. We must unbind our minds from that selfish acquisitiveness that is so dominant in the race thought. The duty of every Christian metaphysician is to affirm that the universal Spirit of supply is now becoming manifest as a distributing energy the world over, that all stored-up, hoarded, vicious thoughts are now dissolved, that all persons have all things common, and that no one lacks anything; also, that the divine law of distribution of infinite supply be made manifest here and now, as demonstrated by Jesus Christ and His early followers.

You may be at the very verge of apparent failure and the overthrow of your cherished principle. Your friends (?) are already beginning to speak disparagingly to you of your foolish trust (the things of God are always foolishness with men), saying, "You must do *something in this matter." Fear not. Just try to realize that the battle is God's, through you; that because it is His battle, it has been victory from the start, and can never be anything else. Begin to sing, and praise Him for His deliverance; and as surely as you do this, giving no thought to the when or the how, the salvation of the Lord will be made visible.*—H. EMILIE CADY

The Twain Shall Meet

A True Story

By OTIS PORTER OMMEN

"OH, OLIVE!" cried Virginia Manning, "I am so glad you have come! I have such good news to share with you!"

"You must have," answered Olive, with a look of surprise in her eyes, "you look excited. Do tell me about it."

The friends met with an embrace, gazed lovingly into each other's eyes for a moment, then Virginia led Olive to a swing embowered among vines and blossoms at one end of the porch. As they strolled along, Virginia was bubbling over with her joyful news.

"Oh, Olive! I can hardly control myself, I am so happy. Jim came in this noon and told me that at last we are going to take that trip to Florida we have wanted so long to take. Business has been good lately, and now we can go. It was such a surprise, because I hadn't dreamed of going so soon."

"It is wonderful for you, Virginia. I am happy, too, that you can go; but, you know, I am a little surprised, too."

"Surprised! Why?"

"I am surprised because you are so joyfully excited. You have always seemed so happy that I imagined that nothing could increase your joy. And now I find you have still greater possibilities of ecstasy."

"Oh, but this is such unusual good fortune!"

"Everything seems unusually good when it touches one."

"But all is good. Just see, there is good on every hand—as far as the eye can see."

"This is a wonderful view, and there are lots of

good things in the world, but oh, so many sad things, too! I fear for you sometimes. You have experienced none of the sorrows of life. What will happen to you when you awake from your rosy dream some day and find yourself in an earthquake of despair? Sometimes I wish I had your view of life; then I am glad I don't. If I did have, and then was roughly jarred awake, I am afraid it would be more than I could stand."

"No fear, Olive dear. In my rosy dreams there is also an understanding that will help me bear misfortune, if there could be such a thing. Anyway, there is no need to look for it. Expectation often brings its own results."

"Well, whatever your dreams may be, you are most certainly the happiest married woman I know. I was afraid to marry till I met you."

"Why, afraid?"

"There have been so many disappointments in the marriages of my acquaintances—not divorces, but just mutual unhappiness—that I had begun to think that love flies away soon after the ceremony."

"But don't you know you are always master of your life? You do not need to succumb to anything disastrous."

"But suppose your husband grew cross and hateful and you could not make him be otherwise? However, I am not going to worry about that any more, now that I know Ralph. He is so dear, so thoughtful and kind. We will just talk things over, and he will always be considerate. I will not have to worry about managing him."

In Virginia's eyes, there was a knowing expression as they rested dreamily on the far-away hills.

"Ralph is a splendid boy," she said with assurance. "I am sure you will be as happy as you deserve to be."

A YEAR passed. Virginia had returned from her Florida trip in time to be matron of honor at Olive's wedding.

Olive and Ralph had been keeping house for several months, and to all outward appearances had settled down to a "happy ever after" state of existence. But Olive was already considerably worried. Ralph was kind and loving much of the time; then he would grow impatient and cross. If she asked him to explain something that he thought she should know, he would make fun of her in rather sarcastic tones.

Sometimes Olive wished that she had not married Ralph. Then, when he saw that he had hurt her, he would take her in his arms and apologize, and she would know that all was well.

Crosses kept coming, however, and they grew worse as time passed. Olive began to despair. She would chide Ralph for his impatience, but nothing prevented the ever increasing outbursts. She began to cry and fume over it, and to wonder what to do.

At last one day, in a tantrum, Ralph flung himself out of the door crying—"I wish I had never married!"

Olive felt numbed. She had wondered sometimes if he really cared any more. Now she knew that he didn't. The knowledge was overwhelming.

She threw herself on the couch and cried—"What shall I do? What shall I do?"

Impulse said, "There is only one thing to do. Pack your things and go home to your mother."

But an inner voice warned: "No, hold on! There is a better way."

Pride said, "But you can't keep your self-respect and stay now."

The warning voice said: "Can you keep it if you go? There is a better way."

Sobbing, she cried, "What shall I do?"

The voice said, "See Virginia."

IMMEDIATELY she jumped up, put on her coat and hat, and started for the door. Then she stopped. Olive had often thought of confiding in Virginia, but always, as now, she was ashamed to let her know of her

matrimonial unhappiness.

As she hesitated, the voice spoke again:

"All the world will know of your trouble if this continues. See Virginia."

She ran out, jumped into her car, and was soon at her friend's door.

Virginia came out as usual with open arms to greet her, then she stopped, and wonderingly exclaimed, "Why, Olive!"

"Does it show so plainly, Virginia?" cried Olive, as she flung herself into her friend's arms.

"But, dear, don't cry so hard. Tell me about it," consoled Virginia.

"That is what I came to do, but how shall I begin?"

Then haltingly she stammered out the bitter story.

Virginia held her close. When Olive had finished, she kissed her forehead and said:

"Olive, dear, I know this seems dreadful to you. It looks as if all your hopes were blighted."

"They are! Oh, they are!" sobbed Olive.

"I wonder how Ralph is feeling now?" asked Virginia.

"Oh, he doesn't care, or he couldn't say such things."

"Have you sometimes thought that you shouldn't have married him?"

"Ye-es, but I never told him so."

"But don't you know that thoughts are things. They go forth, visit other people who are thinking the same kind of thoughts. They gather to themselves companion thoughts, and after a time return and burst upon the one who sent them forth.

"This is what Jesus meant when He told the story of the devil who went out of the man, found other devils, and went back to the same man—whose last state was worse than his first.

"This expression of Ralph's is only your own thought returning like a black cloud that has almost swamped you. No doubt Ralph is now wondering why he spoke as he did, and is as sorry as you are about it."

"O Virginia! How could that be? Why do you wish to excuse him? You know it is nothing but his ugly disposition that prompts him to say such things."

"Didn't you say that at times he is very loving? Doesn't he tell you that he can't understand why he treats you so? Doesn't he lovingly beg forgiveness?"

"Yes, and then does the same thing over again. How could he do such things if he doesn't inwardly think them, and mean them. He just pretends that he doesn't mean it because he pities me."

"Why not consider that the real self of him is the one that is good to you, and that the outbursts come from some other influence?"

"Could you see it that way, if your Jim were impatient and cross with you, and actually told you he wished he had never married you?"

VIRGINIA'S eyes rested dreamily on the far-away hills for a moment, then she said:

"Olive, I believe I will tell you a story that may help you. I am telling you in confidence, just as you are telling me this.

"You think me a happy married woman, and so I am; but once I was as miserable as you are now; yes, even more so."

Olive straightened up and looked at her friend in amazement. "You! Virginia, I can't believe it!"

"Yes," said Virginia. "It is only too true. We began in love much as you did. Then there were crosses, and we became impatient with each other.

"At first Jim would apologize, and I would too, for we were both to blame. Then we grew indifferent, and we didn't even try to make up lovingly afterward.

"At last, one day, after a tantrum I said, 'I will not stand this. I am going home.'

"He swore at me and cried, 'I wish you would. Go now, and good riddance!'

"I went. But on the way I stopped to see Aunt Mary. She was always much interested in me, and

was noted for her good advice."

"And what did your aunt advise?" Olive was all eagerness.

"First she told me what I have just told you about the way that thoughts act."

"And you believed it?"

"Not at first—not till she made me see that thought is the greatest power in the world. You see, thought is the power that God uses in His work, and if there were a stronger power He would use it."

The expression on Olive's face showed that she was beginning to see the possibility that Virginia's argument might be right.

Virginia continued:

"The story of your married life, and of mine, and of numbers of others, in fact, is something like this:

"WHEN a woman marries she wants love more than anything else. She expects to give and receive caresses, attention, consideration. Such things consume almost all her thought and attention. A man thinks partly of such things, and partly of his business. Somehow caresses don't mean so much to him after marriage. He thinks of home as a place of rest and peace, where he can enjoy the companionship of his wife. When he no longer expresses the ardent affection that he once did, she begins to worry, to think that he doesn't care any more. These thoughts go out, gather companion thoughts from similarly discouraged, undisciplined minds, and in due time return to her in the form of impatient words poured through the mouth of her husband.

"Then she frets, perhaps cries or pouts. Probably she says something impatient, too.

"He begins to worry, and his thoughts soon bring a storm of angry words, which shock both of them into a bitter quarrel. Clouds of black thoughts, ever on the increase, ever growing larger, finally almost overcome husband and wife.

"At first, both are sorry for what they have said, and, if they have the courage, they apologize. After a time, however, indifference begins to creep in. Each is sure that the other doesn't care, and both spend most of their time brooding, which, of course, makes matters worse and worse."

"O VIRGINIA, I believe there is something to this. You have described our case exactly. Do you really think Ralph is as heartbroken over this as I am."

"I am sure of it," answered Virginia. "If he didn't care, he would not seek your forgiveness."

"But how can I stop thinking about the ugly things he has said and done? How can I change my thinking so as to make things right again?"

"That is just what I asked Aunt Mary. She said, 'Think love.' "

"Think love! Think how much you loved him for abusing you? You don't mean that you really did that?"

"That is just what I did, and it worked. You see the result."

Olive sat back—aghast.

"I don't see how I can," she murmured.

Virginia ignored the remark, and went on:

"Aunt Mary said I was not to think of love as empty words, either. I must really love Jim. I was ordered to picture to myself every kind word, look, and act that I had ever seen in him, and to love him for it—love him till I vibrated with love.

"I was to forget the man that I had come to know, and to picture my ideal man, and to think of him as filled with love and goodness."

"But," cried Olive, "if he should be cross again, that would shatter my dream of him."

"The cross part, Olive dear, is the dream part. The real man is love, for God is love and we all are His children. Since God is all that there is, there is no reality in inharmony. Inharmony is only a dream, from which, thank God, I have awakened."

"But, Virginia, that will be hard to do."

"Yes, dear, it will require determination at first. You will have to watch yourself, too, so that you will not be cross when Ralph is cross."

"How can I keep my self-respect and let him say things without an answer?"

"Your self-respect goes deeper than you think. Your real self is a child of God. Can God be hurt, made less God, or lose self-respect because of some dream man's ignorant remarks? It is only what you yourself do or think that makes you exalted or degraded."

"Oh, I see," said Olive. "My real self can't be hurt. I have been afraid that Ralph would get worse and worse if I didn't show him where he was wrong."

"That is just what I thought, too, and tried to show Jim by talking, which only made conditions more difficult.

"When I learned how to show him by thoughts, the dream man was dissolved, and the good, kind husband remained."

"DID YOU go to your mother's home?"

"No. Fortunately, Jim was away all day. After talking with Aunt Mary, I returned to our home, and got busy with my thoughts. I remembered every kind and true expression that I had loved in our courtship and earlier married days, and kept saying 'Jim, you are wonderful, and I do love you.' In the meantime, I put the house in the best of order, and prepared an appetizing supper.

"When evening came, I saw him walking hurriedly and anxiously up the walk. I hid. When he came in, he looked around and then called me. He knew I was somewhere about, because things were cooking on the stove. He found me, too, took me in his arms, and we had a jolly time making up.

"Afterward Jim told me that he had been feeling for some time that our marriage was a mistake, and

he had begun to hope that I would leave him. When he left that morning, he expected to go to a hotel to spend the night. But as the day wore on, he too began to think of our courtship and early married life, and how dear I was to him. Then he began to wish for another chance. He began to scold himself for his part in our trouble, and to hope that we could start our life together all over again. He came home anxiously, because he hardly dared believe that I would be there, and he was most happy because I was, and people didn't have to know of our trouble."

"Was Jim ever cross after that?"

"Yes, oh, yes—at least he was impatient once in a while. I know that I must have appeared to be impatient too. Even nowadays we often seem impatient to others when we don't mean it. But we both understood. I kept busy thinking love, and impatience passed out of our lives, or virtually so.

"You know, a friend or a loved one may do a hundred beautiful acts and one that is not quite up to standard. We take the good ones for granted, but we are apt to brood over the one act that we didn't like. We need to think of the good ones, and forget the bad. Then after a time the bad will forget to appear.

"Happy thoughts and sad thoughts can't dwell together, any more than darkness can stay in a room when a bright light is turned on."

"Oh, I see! I believe I see. I am going to try your plan. Anything is better than a broken home.

"I love Ralph, but inharmonious thoughts were crowding out my love. Now I am going to use love, to destroy inharmony."

"Good, brave Olive," and Virginia hugged her close. "It should be easier for you than it was for me, because Ralph has always been ready to apologize after a tantrum. You haven't gone as far as we had. But, remember, you will have to keep it up, and if crosses come once in a while at first you must ignore them. If you go home and think love as strongly as possible, I be-

lieve Ralph will meet you half way when he returns."

OLIVE hurried home, and followed Virginia's instructions.

She was so busy thinking and cooking Ralph's supper, that she didn't hear him when he came in, but she felt his arms closing about her.

"Sweetheart," he said. "I am so ashamed of what I said this morning. I don't know why I am so cross, especially with you, whom I love best in all the world. Will you forgive me, dear?"

"Of course I will, and you forgive me, and we will begin in a new way."

"How is that?" asked Ralph.

"Let's try to make a business of noticing everything good in each other and think about that, and forget anything unpleasant that creeps out. You know, there is always more good than bad in life, but we pay more attention to the unpleasant things. After this, let's watch for the good, and then the bad will disappear."

"Say," exclaimed Ralph. "That's pretty good philosophy! I'm game. Let's try it. I'm going to begin right now by saying that's the most tempting supper I've seen for a long time. And to think that you prepared it for a cross, mean, old husband!"

She put her hand over his mouth.

"No more talk of crosses. I'm glad you like the supper. I did try to prepare a good meal for the dearest man in the world."

"You sweetheart!" he exclaimed. "I believe you've been working your own philosophy, and it is wonderful —because you had so little to work on."

"I have loads of kindnesses to work on. This evening's kindness and love will be added to a long list."

He looked at her wonderingly a moment, and then:

"Do you know, dear, you are simply beautiful tonight—more beautiful than I have ever seen you. You look as if—well—as if heaven were hid back of your eyes somewhere."

The Silent Partner

By IRIS O'SHARRON

WE HEAR so much today in the business world about the "silent partner" that this member of the firm interests me. I find that very often the silent partner is the one with the real power, who furnishes the financial backing, and who is the "brains" of the works and the one who holds the controlling shares in the corporation.

While pondering the silent partner the thought came to me that we all were like corporations. Every one of us has a silent partner, and that Partner is our financial backing, the genius of our endeavors, the One who holds the controlling shares in the corporation that is our life.

Why then should I worry over decisions that I have to make? After all, the final decisions are made by my silent Partner. I have but to consult Him and listen to His words, and my decisions are made for me. Has He not more experience than I? Has He not more power, more wisdom? Has He not an inexhaustible surplus in the bank? Why should I worry over matters of great or little importance that are already taken care of for me? I have but to listen to the voice of my silent Partner and then to carry out His wishes, and I am assured of success in my every enterprise.

What a burden has been lifted from my shoulders since I have reached this conclusion! I am like a prisoner who has been liberated. No longer do I lie awake nights weighing the pros and cons of a problem. When I have retired and all the house is quiet, trustingly I go to my silent Partner and tell Him what is bothering me and ask Him, in His wisdom, to tell me what to do; and He never fails to aid me.

Christ is our silent Partner. We have but to consult Him when any problem troubles us, and He will gladly and surely help us. He will be our wisdom, our power, our genius, our surplus in the bank. No lack will go unnoticed, no need unfilled; we shall have no ache or pain that will not be banished. Only ask of your silent partner, Christ, and then rest assured that He will not fail you. Was He not sent to care for the Father's children?

Fret not, neither become worried or impatient, if your silent Partner does not give you His decision the very day on which you ask, but know in your heart that your problem is already solved and that in His own good time you will have the answer.

Have faith and confidence in your silent Partner, and you will find the burdens of life lifted from your shoulders. Leave the decisions of your life to your silent Partner, and you will enjoy a greater freedom than any that you ever dreamed existed.

THE LORD'S PRAYER

Our Father who art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done, as in heaven,
so on earth.
Give us this day our daily bread.
And forgive us our debts, as we
also have forgiven our debtors.
And bring us not into temptation,
but deliver us from the evil *one*.
For thine is the kingdom, and
the power, and the glory,
forever. Amen.

Harvest

By ALBERTA FLANDERS

JOAN was seated at her desk busy writing a magazine story when the door bell and the French telephone at her elbow tinkled simultaneously. She slanted a hasty glance out of the window and caught a glimpse of a blue back disappearing around the corner. The postman. But the mail could wait. She picked up the telephone and said, "Hello!"

"Hello, Joan!" a gay voice answered, and Joan recognized Natalie—but what a different-sounding Natalie! Joan knew before she spoke that her friend had good news to relate. The wire fairly bubbled and crackled with Natalie's excitement. "Tom has a job, Joan—a wonderful job. Head of the advertising department where he was only an assistant six months ago. His employer said he didn't realize what Tom meant to the firm until after he had let him out. And more salary, too, my dear——" Natalie's voice broke, and Joan sensed that she was crying happily at the other end of the wire.

"You sowed the seed and now you're reaping the harvest." Joan's own voice was not entirely steady; emotion is contagious.

"True. But first of all I quarantined my mind, and refused to admit the undesirable thought people that were the cause of our trouble," Natalie informed her, referring to a previous conversation.

"And I told you you'd like the results," reminded Joan.

"You did. And I do," laughed Natalie. There was more delighted dwelling on the "harvest." Then Natalie hung up, and Joan went to the door to get the mail. One letter addressed to herself, the writing unfamiliar, she turned over in her hand before she

slit open the envelope and read:

My dear Miss "Joan,"

Thank you for your kindness in replying to my letter, sent you care of UNITY.

I've been following your articles and trying to put into practice Truth principles. As a result, something so marvelous has happened that I'm moved to tell you about it, feeling you'll rejoice with me.

I shall give you the bare facts, not exaggerating at all, and if you feel so inclined you may write the experience up in any way you please. It concerns my daughter Dora. All of her life Dora has been ambitious, planning and striving to get her degree from a university. She is also musical. She began taking lessons when she was eight. Soon she played the piano and violin, and for three years was a member of the orchestra at her university. She always dreamed of doing something worth while in that line. We did manage to give her three years in college—possible, because of her doing a great deal of work herself. She tutored from four to six pupils all through the school years, besides playing in the orchestra and modeling in the art department. In fact she put in every moment at something.

It was in Dora's junior year that her father's health failed, and he went to the hospital for a major operation. Since that time, what with drought, depression, and so forth, matters have gone from bad to worse.

Last year some friends offered to lend Dora $300 and give her a home so she could finish her senior year at the university, but she never even told us of the offer. She

Blessed are the peacemakers: for they shall be called sons of God.—MATTHEW

just refused it, I found out later, and took the school here that she might help her family. For the teaching she received $600 and out of it she spent about twenty-five or thirty on herself for clothing and things. The rest of the money she handed over to us. She applied for a second year and was reëlected. Never once did she express regret

at having to give up college, but I could see how she longed with all her heart and soul to be with her mates, doing the work of her senior year. She is one of those who enjoy school life to the utmost. When the girls wrote to her about their affairs I could see the longing in her eyes.

Financially, things seemed to get worse and worse with us. I hate to say it. But to the outward eye that is how it appeared.

All the time I hoped in my heart that Dora might not have to spend all her girlhood in these drab surroundings. This is not an interesting place for a young girl—not even a picture show once a week.

Some time ago I began seriously to take stock of everything. What's the matter? I asked myself. I know that God is all the good there is. I wondered where we had broken a law, for of course we were on the wrong track. The problem was how to get back on the right one.

I recalled an electrical signboard that I had seen—"Unless you plug in on the main line you get no light." Was I off the main line?

My mind turned to the matter of prayer. I've always prayed more or less and have had answers to my prayers, at times. At times not. I began to reflect on the reason back of what comes, of the wonderful, inexhaustible supply of good in the world—enough and to spare. For everybody.

One day I decided to think of just one thing to pray for—the thing I wanted most. For by that time I had come to the conclusion that the chaos in my affairs was due to scattered desires, wishes that were unconnected and vague.

Well, one night I kept thinking of Dora's goodness and unselfishness, and of her great desire for her degree. So often I had heard her say that if she had her B. A., she could earn a decent living and put Mabel, her younger sister, through school. "O Lord, that is my biggest need, the biggest need of this family," I whispered. "I want Dora to go to a good university and enjoy one more year of school, as free as possible from financial worries. I don't know how it can be worked out. But I do know that there are a thousand ways for us to get the money needed ten times as much." And I began picturing her off somewhere, outside our state. No particular place, but in happy surroundings.

All at once as I made my picture I had one of those exalted sensations—you know what they are like—when we feel that for a moment we are on the mountain top, looking down on a peaceful world.

It is the honest truth that I did not plan a single detail, nor did I worry over the matter. A sensation of peace and security enveloped me.

Time passed. Dora continued to plan her year's work of teaching the school here. I said nothing except to ask her one day if she really expected to be here the coming year.

"Why, yes, Mother. Of course." She looked at me queerly.

I continued to have a "hunch"—I call it that for lack of a better word—that she would not. I told no one. Without sufficient money to buy a ticket out of town, it would sound insane to expect her to go anywhere.

There is an old family friend of ours, a man sixty-one years of age, who has always been fond of Dora. He has often said he wanted to do something for her. I never gave much heed to his remarks. I thought he was making vague plans that could never materialize into anything practical.

But they did.

To make a long story short, our friend has now been here a week, and he has plans all made to take Dora to Los Angeles, and enter her in the University of Southern California. His wife died recently, he has no children, and says he would rather do this for Dora than anything else in the world. He is on his way east, and will be back here in two weeks to get her.

One thing more I must tell you. It has been the dream of Dora's life to go to California. When she knew she was to go she looked up at me like a little girl who has caught a glimpse of a real Santa Claus. You see she had no more actual hope of her dream's coming true than of making a trip to the moon.

Our friend says she can take any course she wishes and she need not worry about the cost of anything.

Of course it leaves Mabel to wait another year, but she is young and can afford to wait. Our friend's cousin is superintendent of schools in a small California town and he promises to give her a place next year—Dora I'm speaking

of, now—when she has her degree. She plans to have Mabel come out and attend the university then.

Other nice things have come to us, but I can take time to tell you of only one now. This same man gave me a typewriter, a necessity, if I am to write the stories you give me courage to believe I can write. The typewriter was another thing I had asked for, with faith that somewhere there was one for me. Our friend had this machine stored away in his old home, and he brought it out especially for me.

What do you think of it?

Now, if this is useful to you as a true story, please use it.

Dora says I've proved that "when you plug in on the main line, the law works."

Joan laid the letter on her desk. Smiling to herself she whispered softly, "Harvest," and again, "Harvest."

A Song of Thanksgiving

I come with lifted hands to pray,
But all the words that I can say
Are, "Thank Thee, O my Father."
For all the good that has been done,
For all the glories 'neath the sun
My grateful eyes to look upon,
I thank Thee, O my Father.

With gen'rous hand Thou'st filled my cup
So brimming full, I but look up
With, "Thank Thee, O my Father."
I gaze from out my sheltered door
And count my blessings gone before
And those to come. Oh! more and more
I thank Thee, O my Father.

—Harriet Cook Spear

The Child's Heavenly Heritage

By ZELIA M. WALTERS

A YOUNG woman had married into a divided family, a family torn by one of those unfortunate differences that seem to thrust the kinsmen farther and farther apart as time goes on. For the first few years of her marriage she did not see any of her husband's kin. Then one day, when she was already a widow, a letter came from one of them.

"Your father-in-law," it read, "has expressed a wish to see your little son. If you could bring him on for a visit, his grandfather is sure to become interested in him, and will no doubt leave him a considerable legacy."

It was not at all convenient for the young mother to leave her own concerns and travel across the continent. But her child's heritage was at stake. She was earning her own way. Perhaps she would not be able to give her boy the education she hoped to give him. If the grandfather saw him, it would be in his power to lift the boy and his mother out of cramping poverty. She put everything aside and made the journey. The grandfather did come to love the little lad and his brave young mother; and the heritage that would be theirs was placed in their hands at once.

It is worth while to take a great deal of trouble to gain a child's rightful heritage. When it is a matter of earthly possessions parents exert themselves tirelessly. Even though it is not in the form of tangible property every child has a heritage from his parents. If there is a hero in the child's line, how eagerly we claim the name. How we hold the example of his

honor and fame up before the child. How we look for some trace of similar qualities in the child's behavior. If there are names in the ancestral line that do not bring honor, how darkly we ponder them, dreading lest the child's legacy become a curse.

But the thing we so often forget in our hoping or fearing for our children is that every child traces his ancestry back to God. Jesus Christ came to remind us of this fact. Before Christ some of the inspired prophets in their loftiest moments got a glimpse of this. David said,

"Like as a father pitieth his children,
So Jehovah pitieth them that fear him."

Isaiah speaks of the "Everlasting Father," Jeremiah represents Jehovah as saying, "I am a father to Israel." And Malachi with still greater vision said, "Have we not all one father?" but the great mass of humanity had never dared to claim the high estate of sons of God. It remained for Christ to bid us all say, "Our Father who art in heaven," and Himself to say, "It is your Father's good pleasure to give you the kingdom." His discourses abounded with the terms, "our Father" and "your Father." He urged men to draw near in spirit, and claim the riches that belonged to the children of a king.

WE WOULD cross deserts and seas to claim a material heritage for our beloved children. What are we prepared to do about claiming the divine heritage for them? Can we so nurture the children that they shall not go in poverty all their lives, lacking knowledge of the way back to the Father's house?

Perhaps we can make the situation clear by considering some of the things that the Father wishes to give to every child.

First, there is faith. If we can confirm the child in faith so that it is the unwavering attitude of his life, we have placed in his hands the key to power. And yet, parents so often give no thought to training for faith. They think of faith as being a mysterious,

indefinite thing that may come to the child at some distant time, and to them faith has nothing to do with the affairs of everyday life. On the contrary the attitude of faith can be instilled, and the habit of faith can be taught in childhood. Children believe easily. As they come from the hand of God they still feel the connection so closely that they have faith without straining after it. Faith we wish to teach, not credulity. We do not wish the child to come to think of God as some superfairy, who will grant fantastic wishes if we use a talisman aright.

But at this point some parent will perhaps say, "That is too much for me. I hardly know the difference between faith and credulity. Where does one end and the other begin? How shall I teach a simple-minded child that fine distinction? It would need a trained metaphysician to get it straight."

It is just because the child is simple-minded that he may be taught. We need not fear disappointment or a shattered faith, if we let him ask God for the things he desires. Nor will he grow up thinking of God as merely a great Santa Claus.

A FEW actual examples may do more to make the matter clear than many abstract explanations. Sandy, a boy of school age, had been taught to pray for health. He had prayed and received swift answer, again and again. Then he went to school, mingled with other children, and began to feel material needs. He prayed for a bicycle. It did not come the next day as he had hoped. "Why, Mother?" he asked.

"Do you remember what I said when you asked for a sled last winter?" asks his mother.

"Yes. You said I must brush my teeth every morning for a whole month without being told."

"I think God may want us to do something when we ask for gifts. What can you think of that you might do? You know the Bible says, 'Give, and it shall be given unto you.' "

Sandy reflected and thought of a bit of neighborly

kindness that he could do. The following month his father received an unexpected commission and Sandy got his bicycle. Cause and effect? I do not know. I am only telling a true story. Of course the mother and father, God's representatives to the child, wanted to give him a bicycle as soon as they could afford it. His prayer was to God through them. But Sandy's faith is now a real thing. He has learned that there is more to it than words. Deeds must back up the attitude of faith. When his prayers are not answered now, he will look for a reason.

Let us beware of removing the answer to prayer out of the world of things that a child wants and into a vague atmosphere where nothing is real. Do not be afraid to let the child think that God wants him to have a bicycle. Of course most of the child's wants are material. But unless we have misapprehended the character of God entirely, He does want His little boys and girls to have bicycles, and dolls, and pets, and simple but beautiful love-guarded homes, and sunshiny fields to play in, and water to wade and swim in, and schools to temper the mind, and natural tasks to train active bodies. That and much more is the God idea for every child. Else, why is the world working continually to better conditions for children, and moving up a step or two in every age? It is God speaking and working through humanity that is bringing to pass the kingdom of happiness for children.

THE CHILD'S heritage from the Father is love. Every child should feel brave and confident of the fact that he is inwrapped by love. The greatest tragedy that can befall a child is to feel that he is not loved, not wanted perhaps, thrust out from the warm circle of love. And the child is to know, not only that he is receiving love, but that he has love to give. Lead him to let his great wealth of love flow far out from the narrow confines of the home. Guide him to love the new child in the neighborhood, who is perhaps lonely and shy. He may love the animals that he sees, the

outdoor world, the parks and public buildings in his city, his church, the sad and unfortunate of whom he hears, the hungry children across the sea. The natural child loves easily. He has inherited such a large amount of love from his heavenly Father, that he can give exhaustlessly. Do not, I pray you, as regards either parent or child, confuse love with indulgence or sentimentality. The really loved child is not an indulged child: the loved child is held inflexibly to high standards, so that he never knows the meaning of the indulgence that undermines body and soul. True love is never weak sentimentality. The latter is counterfeit coin. The love is a vigorous, noble creation.

From the Father every child inherits freedom. Show him while he is still young that he is not bound. He is not a victim of heredity. He need not fall into certain errors because his parents and grandparents did. Not even in the physical world need he suffer for any ancestral sins. There is a way to get physical freedom through Truth. Teach the child the way early in life. The child is free from age-old hates and inhibitions. He need not bow to the false race thought built up through æons of time. He is not bound by nationality or color or country or class. Circumstances may not have power over him. Some day some fortunate people will evolve the superman—not one superman, but a race of them. They will be the men who have realized their freedom under God.

The child inherits from the Father the desire to give service, to find his rightful place in an ordered universe. Help him to lay hold of this heritage. Teach him to begin to do little helpful things from the time he is able to toddle about after his mother. Let him learn as he grows in understanding that the first business of every life is to seek God's kingdom. Only so are lives truly happy and effective.

How far will you go to secure the child's earthly heritage? How much will you do to secure his heavenly heritage?

A New Day Dawns

By LOIS MILLER BRUCE

WE ARE going through a transition stage that in no small degree is affecting all phases of our life. This will be granted by most intelligent persons. This being true, the question of prime interest to the thinking person becomes, Whither is this transition leading us? It is the old question, Is the world growing better or worse? Those of us who are practicing Truth in our daily life are certainly optimists, but the reasoning mind needs more to stand on than faith in the ultimate goodness of the universe. We who realize that we are but scratching the surface of our infinite potentialities, are watching with intense interest the reaction of the "man in the street," the "average citizen," to new ideas and changes in opinion. We are anticipating with joy the day when the whole world will struggle out of its puzzled darkness and awake to the realization of its possibilities. Is that day dawning now or does the present economic, mental, and spiritual turmoil portend an even more disastrous and chaotic condition? As good citizens, let us look about us a little and see what the indications are.

This has been called, and probably justly so, the "machine age." Time and space are rapidly being annihilated by the perfection of our mechanical achievements. By this mechanical equipment our mode of life has been transformed beyond the fondest dreams and imagination of our grandparents. As more and more labor-saving machinery, both industrial and domestic, is put into use, the human factor becomes more and more of a problem, and the only hint of a feasible solution so far suggested is a shorter working day. Shorter working hours mean more leisure, and on the use of

that leisure hangs much of our future welfare. If it is utilized constructively for physical, mental, and spiritual betterment, it will really prove a forward step in our development.

One phase of the mechanical trend is our speed mania. And doubtless the next decade will bring even greater speed into common use. An eminent English writer (Sir Philip Gibbs) says that man's control of mechanical power, his scientific progress, are so far ahead of his spiritual and mental attainment that he is in serious danger of destroying himself. The great number of pessimistic minds met on every hand tends to substantiate this gloomy view. If, however, we should engage in a search for optimistic signs, what indications are there that the world is attempting to catch up mentally and spiritually?

Among questions raised by our speed craze and material-mindedness are these: Is the world restless because it is speed mad, or is it speed mad because it is restless? Why does the whole world want to be where it is not, and to get there in a rush, only to move on again, still in a hurry? Is it an unconscious cowardice, a refusal to face things as they are, a running away from unpleasant conditions? Is it an insatiable longing for something that life has not given? Is this obvious restlessness one of the causes of organized crime? But with so many more material comforts, luxuries and amusements than were dreamed of twenty-five years ago, why should the race be so restless?

CAN THE answer, perhaps, be stated as follows: Somewhere in man's subconscious mind he realizes that there is to be gained from life a satisfaction that he has not enjoyed? Is he not still looking for the door that will respond to his open sesame and reveal his heart's desire?

If that is the answer, then his error lies in the fact that he has been looking in the wrong place for his happiness. He has looked to material possessions, to freedom from toil, as the paths leading to his Utopia,

only to find upon their attainment that by themselves they are powerless to satisfy him. Bewildered by this bursting of the bubble of his cherished dreams, he flounders about seeking the elusive something in the most various directions—in political revolution, which seems to offer a new freedom, in hectic chase of the dollar, in this selfsame mania for speed, in adventure, and in crime that promises power and wealth. He has found literary and scholastic intellectualism, alone, equally powerless to fulfill his cherished wishes. The religion of his ancestors also fails to give him the solace it did them.

And where have all these disappointments and wandering pathways led him? To the same impenetrable wall. He is now beginning to see that he has been looking without when he should have been looking within for the solution of his problems and the attainment of his paradise. In his scramble for possessions he has built about his real self a wall so high that he has not been able to investigate what lies within that wall. But the vanguard of humanity has discovered that in order to solve its problems, it must scale or tear down that wall. There is more unexplored territory within the wall than without. The material world has been largely explored and conquered, but there is a vast realm of unknown possibilities to be investigated in man himself. He has found that he himself is the key to the situation. He has been looking to the greener pastures of some other part of the globe as the ideal location for contentment, to a God who dwells in the heavens far above, who has appeared to be cold and unresponsive to his prayers. Like a child lost in the woods, he has been going round in circles.

SINCE the discovery of this fact by the leaders of modern thought there has been a change of attitude on the part of the man in the street. He is beginning to learn that he has been wrong about many of his beliefs. The fact that he has entered upon a study of himself in terms of psychology and of various Truth

organizations, even though he is still in the kindergarten of self-knowledge—is not this an important forward step?

Progress is the law of the universe, the law of life. All the various beliefs, goals, and methods have had their place in the past, but as the race evolves man outgrows his former pleasures and creeds. New and greater concepts replace the discarded old ones. The world today is going through the process of eliminating many customs and traditions that are of use to it no longer, and the search for their successors is in full swing. What will some of the new customs be? Much of our future depends on the selection of a moral and spiritual code more in keeping with the new physical world that science has given us. To answer the English writer, the world must keep pace intellectually and spiritually with its scientific progress.

The man of a practical, mechanical turn of mind, he one who can plan and execute operations on a large scale and accumulate millions of dollars, has been the popular type of hero. A tendency to abandon this standard has been observed for some time; the man who uses a big fortune merely for his own betterment is no longer popular. Service has become the slogan of the day. It is indeed significant of a change in standards that, after centuries of playing a secondary rôle, the scientist and his discoveries are at last being accorded the appreciation they have long deserved but seldom received. This surely reveals a tendency to discard gross material standards for higher, more intellectual ones.

Scientific investigation has destroyed our "material" world. Such men as Einstein, Eddington, and Millikan are proving that the ultimate of the universe is not "material," but force, energy, mind. It is difficult to depict the scope of the changes in the thought of the race that will follow this discovery.

THE FACT that the man in the street is beginning to realize that this scientific revolution concerns

him adds to our optimism. With each new discovery, he is beginning to ask in what way it affects him. If mind and its energy are the cause of everything, whose mind is it? Is it his own? God's? And if mind is so important, how can he use it? What good does all this do him? Those who are taking the trouble to investigate—and their number is growing—find that it does much for them. There is a new mental alertness abroad in the land.

In the first place the student is learning that there is only one Mind and that his own is merely his own use of this one infinite Mind. How else can mental healing or telepathy be explained? This infinite universal Mind is like a reservoir on which he may draw at will. All the knowledge and information that he may desire are at his command as soon as he learns the technique of securing them from this great storehouse. Once understood, the avenues of accomplishment that then open before him are truly inspiring.

He is discovering that he can control his life, his environment, and his experience by his thought. Great numbers of individuals living in the midst of poverty and unhappiness may find this a hard doctrine to swallow. Yet at the same time, is it not a powerfully radiant ray of hope? It is often unpleasant to face the fact that we ourselves have created our unhappy environment by our unguarded thoughts. The uninitiated may say, "I did not cause the stock market to crash, or dream of this world depression," or "I didn't dream of ever having tuberculosis." Doubtless this is true, but the fact remains that somewhere in his mind or in the collective race mind were the thoughts that caused just these things to happen. The critical conditions of the present are the effect of the collective race thoughts of greed and restlessness, which have been exceedingly strong; and until we as a race are willing to confront this law courageously, there is little that can be done to pull us permanently out of our difficulties. We must recognize definitely that our

thoughts are the cause, our experiences the effect. The day of nationally "passing the buck" is waning.

It is worthy of note that in no previous depression has there been any broad discussion of the mental causes and the possibilities of alleviating the situation by courageous optimism. But such utterances as the following are now common: "We need a chance of attitude on the part of the buying public." "More confidence and less fear are necessary." "Crises like these . . . are due simply to wrong thinking, especially on the part of business men and financiers."

IT IS A natural step from the discovery of this law of creative thought to the realization of the gigantic potentialities dormant in man. When the race absorbs this one idea and sets about the business of controlling its thoughts, the transformation will be spectacular. None of us knows the day when this desired condition will be established, but the influence of enlightened and growing groups like our own, anticipating this day throughout the world, is already being felt. More and more persons are dropping their prejudices and following the guidance of our leaders, thus hastening the unpleasant transition.

As a corollary of this law the man in the street has begun to see that to correct the existence and rapid growth of crime he must quit perpetuating it by constant dwelling on the thought of its prevalence. This does not mean to turn one's mental back on things as they are. It strikes deeper: the thoughts and conditions that have brought about these conditions must be eradicated and replaced by wholesome, uplifting causes. This will take work, foresight, time, and ingenuity; but crime can never be successfully combated by criticism and condemnation; it must be resisted with the weapons of sociological, psychological, and metaphysical law. The work must be done by constructive, not destructive, methods.

In the daily press there is a growing trend away

from the sensational in news, as witness the location of crime news on the inside instead of the front pages of the better newspapers. Scientific and international news is replacing the criminally melodramatic.

In the field of economics, the policy of hoarding that was so prevalent in previous depressions is still in evidence, although not so prominent. It will cease, once it is understood that by hoarding one is retarding the circulation of good things, producing stagnation, and closing the doors through which more good may come to one, whether individual or nation, because no one can use that which is hoarded. When a thing is kept in constant circulation it benefits all who come in contact with it; when hoarded, it harms. Recently, economists have begun to preach the doctrine of keeping money in circulation constantly. Isn't this new?

THE FEVER of restlessness, previously mentioned, has been accompanied by man's discontent, in the religious domain, with the promise of future rewards for present good behavior. He is not concerned with the future. Now is the only time of which he is sure, and over which he has any immediate control. Therefore he wants his happiness now. He senses that his desire for present satisfaction is not impossible of accomplishment. He has simply become confused in the search. With the present scientific conception of the universe he has been unable to harmonize his old ideas of God, heaven and hell, and religion in general. The churches and religious leaders have not kept pace with the scientific progress of the world, and he knows it.

But to compare the views prevailing today with those of fifty years ago reveals the fact that humanity as a whole is outgrowing the concept of a God who is a glorified person dispensing reward and punishment, just as our predecessors outgrew the old idea of the Jehovah of the ancient Jews. Man is unconsciously searching for a concept of God adequate to his needs.

Clearly, it is not God that is changing, it is man's understanding and ideas. And when he learns that God dwells within himself, that he is a part, an embodiment of Him, then he is truly making progress. The human race, collectively has to learn what the individual is learning: that wrong thoughts do not pay, unhappiness is their aftermath.

ONE MORE thing is being realized by the man in the street and the man in authority, whether he is a parent controlling his children or a king ruling over millions of subjects: that there is something in the heart of each individual which must be allowed free, constructive expression, or disastrous results will follow. Revolutions seethe and thrive in the countries of the greatest repression. When a government of repression is thrown off, it should not surprise us if its subjects become a little intoxicated with their newly-gained freedom and go too far the other way, as some European countries have done. Eventually each nation gains a new sense of balance, and then real progress is in view.

But why does repression work such havoc? Because the universe is not composed of an infinite number of duplicates cut after one pattern, whether it be sand or people. Everything is individual, a law unto itself. And in the development and expression of that God-given individuality lies the secret of man's happiness. God with His infinite potentialities for variety, does not use a "ditto" machine. For countless generations parents have been forcing children into the grooves of tradition, instead of allowing them to develop their own initiative and individuality. Governments often use the same tactics. A gardener sometimes kills his favorite tree or shrub by overpruning. Parents ruin the lives of their children by snipping off a tendency toward one talent and forcing another. Governments have been known to commit suicide by treating their citizens as so much cement to be poured

into one mold. Expression is the life blood of all the higher forms of life, and true self-expression, in work or play, is a necessity to a balanced life.

THIS business of repression may go so far that one nation imposes ideas on another to the detriment of both, as in the suppression of trade. This is not the place for a detailed discussion of the pros and cons of free trade and a high protective tariff. Still the nation that works along the lines of "live and let live" is likely to profit the most in the long run. The world has outgrown the stage in its development when each country was a law unto itself. Harmony and coöperation can be utilized to foster individuality, not to smother it. We are learning that individuality is the sacred birthright of persons and nations, and must be cradled, not suppressed. Furthermore, individuality can and must be expressed through coöperation.

The government of at least one important European country is opposed to this idea of individualism, and operates on the theory that the individual must sacrifice himself for the larger cause of the state. The United States of America was not founded on such a principle, and the rights of the individual have been respected too long to be sacrificed now. This has been one basis of American leadership in many phases of world progress and will continue to be. There is a happy middle ground between autocracy and the nation in which only the individual is considered; in this ideal state the individual aids the nation without sacrificing too much. We must find, and we are finding our way to that position. America is a forward-looking country. As the masses in Europe become more enlightened and educated, who knows but that sooner or later they will find weak spots in their codes and follow the lead of America?

The various steps discussed and already taken toward making world peace an actuality, and not merely a beautiful theory; they certainly indicate a change of

attitude on the part of the man in the street. Those in authority would not make the effort to bring about such results if the general public was not demanding them. Could a Mahatma Gandhi with his philosophy of a non-resistant resistance, a peaceful settling of international differences, have received a hearing a few years ago?

In addition to this interest in world politics, there is to be discerned a change for the better in local political situations. The recent citizens' mass meeting in New York to discuss ways and means to eradicate the hold of the gangster is a most favorable sign of this new era in politics.

TWENTY years ago the person who did definite "work" for world harmonization by directing his thought to that end would have been considered a fanatic if not a fit subject for an asylum. Today there are unknown legions doing this very thing, and the groups that are thinking, living, and working for world betterment according to the principles of Truth are having an appreciable effect on the thought and experience of the world. The man who says there is a decreasing tendency towards worth-while interests in political and spiritual life is simply looking in the wrong place. The orthodox religious organizations may have much dead timber in their ranks, but this is not true of the modern, progressive religious groups. The latter constitute a living force that is developing men who are accustomed to think and act in constructive ways. Religion that keeps in tune with the trend of the day is not dying out for lack of interest, any more than is politics. The old-time ward politician is disappearing, and a new, broader, fairer politics is being born.

What can these forward-looking changes mean, unless they are the forerunners of a new day? Surely those who have vision and patience may descry the blushes of pink in our national and international sky and be aware of the happier, more harmonious day that is drawing near, when nations shall learn to dwell

together in peace, respecting and developing human individuality. Our part then, is to hasten the day by thinking and acting constructively, fostering an optimistic view of world conditions. Then we must put our shoulders to the wheel of world progress by improving our own environment through the control of our thoughts, by freely circulating our money, and by a more effective use of the possibilities inherent in the mind and heart of each of us. In our anxiety to improve ourselves let us not forget the world at large in our prayers. In this way may we hasten the dawn of a new day in world evolution.

Toward

HIS STATURE

By PAULA MILTON

Through pain, travail, I sought to bend
The paths of life—to serve my end.
I struggled darkly up a stony way,
And yet no wider vista showed the day.
My vision, circumscribed by walls of sense,
Saw only narrow, closed-in valleys, whence
No roadway led to fuller life
Where I could drop the load of strife.

Forced to my knees at last, I turned
To One who knows; and then I learned
To let Him take me by the hand
And lead me to a lovelier land
Than I could ever find alone.
My vision cleared; the path lay wide;
Ascent was easy by His side,
For toward His stature I had grown.

UNITY

By ALVA ROMANES

We have come through the years to our knowledge of God
By the paths of the flesh and the brute,
And the trails that our souls in their striving have trod
Make us one with the dust and the root.
We have risen from darkness to seek for the light
Since our pilgrimage first was begun;
But we walk in the pit of a fathomless night,
If we see not that all things are one.

From our innermost thought to the outermost star,
From the suns to the efforts of man,
Through the atom and world, through the near and the far,
In the law of an infinite plan.
From the depths of the soul to the rim of the skies,
Through the lowest and through the sublime,
Moves the Life that is measureless, changeless, and wise
With a wisdom unreckoned by time.

Though the creeds are but windows that filter the light
Through the wall betwixt man and his goal;
Yet the faiths of the world are each holy and right
In the wonderful scheme of the whole.
From the sovereigns of thought to the mote in the ray,
From the moss and its rock to the sun,
We are each but a pilgrim who walks on his way;
We are all of us brothers—and one.

FAITH

By FRANK F. D. NEWHOUSE

An interpretation of Paul's definition of faith as it appears to a scientist: "Faith is the substance of things hoped for, the evidence of things not seen."

SCIENCE has always given two classifications to fluids or fluid matter, viz., liquid and gaseous. In these latter days, however, science is forced to add another classification. What was formerly regarded as nothingness, or space interpermeating all so-called matter, is now regarded as a fluid substance —much more rare than any matter, it is true, but still a substance; this is called ether. Our religious science, or metaphysical science, is forced to add still another classification to the family of fluids, namely, Spirit—or, we might say, radiation—which is all true substance, source of all being.

Water is a liquid fluid with a certain density or rate of vibration.

The elements from which water is formed, hydrogen and oxygen, are gaseous fluids of rarer quality, or a higher rate of vibration. Radium, the rarest of all minerals, is of such a high rate of vibration that it partakes of the quality of ethereal substance and is constantly giving off particles of itself as niton or radon gas, and might be regarded as an intermediate substance linking the material to the ethereal.

Space is ethereal fluid of a still rarer quality or higher rate of vibration, so rare in fact that it cannot be perceived by our physical senses; still it can be identified by sufficiently delicate scientific instruments.

Spirit is a fluid substance everywhere evenly present, interfilling everything and permeating all. Spirit

has the highest rate of vibration, or vibration of such a high rate that it does not retain definite form, but is always radiation.

Science can by manipulation and the use of definite laws change material substance from one form into another, and can even change a substance from the material into the ethereal.

Platinum, a precious metal, and lead, the basest of metals, can be divided into their molecules, their atoms, their electrons, and finally into their protons, which last are nothing but the vibration of ether and are the same for both platinum and lead and, for that matter, all other substance. Undoubtedly these substances ultimately return to the source from which they came forth. Is it, then, too much to believe that, when we have the key, we can start with the source of being and bring back into physical manifestation that which has never ceased to exist?

WATER fills a definite volume of measure within certain ranges of temperature or vibration. By lowering the temperature or vibration we form a solid, ice; by raising the temperature or vibration we form a semigaseous substance, steam, which fills much more space than either the solid or the liquid form, and by raising the vibration still further, through making use of an agency capable of setting up a higher rate of vibration still, namely, electricity, we may break water down into its component elements, hydrogen and oxygen. Perhaps it might be more accurate to say that we raise water up into its higher expression of hydrogen and oxygen, both of which gases fill much more space than steam does. Conversely, we can form steam or vapor from the gaseous substance, and bring this down into the water or liquid form, and finally turn it into ice or solid form. All is a matter of relative density or rate of vibration.

To the uninitiated in scientific knowledge it appears a miracle when an invisible gas, hydrogen, is

passed over a heated substance such as copper oxide in a glass tube, and water is drawn off from the other end. To the person with some scientific understanding this is not a miracle, but strictly a use of natural laws. Likewise to the spiritually uninitiated it appears a miracle that Jesus transmuted water into wine. To the one with a knowledge of spiritual laws this is regarded as an equally natural occurrence.

Science now concedes that vastly more lies without than within the limits of its field of knowledge, and that the wealth of understanding yet to be revealed is the realm of Spirit.

TO US nothing material exists except as it is perceived through our physical senses. The form of an object does not exist for a blind man unless he can touch and feel it. The form of an object does not exist for a man who lacks the power of contact with it and the feel of it, unless he can see it.

To us nothing spiritual can exist unless we can perceive it with our spiritual senses.

When we perceive the spiritual intuitively, or feel it only, yet accept it, we have a blind faith.

When we perceive the spiritual knowingly, or see spiritually, and know that we know, we have an understanding faith.

A child who is told that five plus five makes ten, and accepts it as true, has a blind faith in that fact. But if he counts out five sticks and places them in one pile, then counts out five more and places them in another pile, and then counts the total and finds ten, he *knows* that five and five make ten, for he knows it by virtue of his own experience. He then has an understanding faith in that fact. As a child, even before he can count to ten, when told by some one in whom he has faith that five plus five makes ten, accepts that fact as being true, so do many of us, before we have definitely proved the law for ourselves, accept the premise that all true substance is Spirit. We

accept it, as a rule, in blind faith.

Now, if we can take hold of this spiritual substance within our own spiritual consciousness and bring it down within the realm of our subconsciousness, catch its radiation, and attune it to the rate of vibration of our subjective consciousness or soul self, we can give it ethereal form. If we can hold this ethereal form and bring it down within the realm of our intellectual self, and attune its rate of vibration to our objective consciousness, we can hold the thought image, or visualize the substance in form. If we can hold this thought image and bring it down within the realm of the physical, and attune its rate of vibration to the physical world about us, it takes physical form and our needs and desires are met in the physical. Our faith now becomes an understanding one.

FAITH then is the substance of these things attained because we are aware of them, first spiritually, then subconsciously, then intellectually, and finally are conscious through our physical senses that we possess them in physical form; and substance, as we have said, has no existence for us except as we are conscious of it. When a thing is perceived through our senses it becomes evident to us. Faith then becomes the evidence of things that were not seen, but that all the time had being in Spirit, or God.

Father of life, may we make of this meal a sacrament, by eating strength to our bodies and drinking cleansing to our souls!—SELECTED

Having reasoned thus far, we might pause and ask ourselves, "What, then, have we proved other than that faith is the motivating power, the stimulus, that starts spiritual activity and directs it into the channels through which we desire to see it made manifest, and, by bringing it down through successively grosser

planes of consciousness with correspondingly grosser rates of vibration, finally gives it expression as substance in physical form?"

If faith were nothing more than this, it would be a priceless possession. But Paul said that faith *is* substance, faith *is* the evidence of things. If we do not lose sight of the fact that all substance that has ever been given expression, or that ever will be given expression, has and has always had being in Spirit, we see that faith does not bring substance into being but merely allows us to be physically conscious of that which is. It is our consciousness of the thing that clothes it with physical identity. Our faith or consciousness is essentially the thing itself.

Paul was speaking from the physical plane of existence, but from the spiritual plane of consciousness. We might paraphrase him and say: "Faith is God within us, which is identified with God throughout all. God is substance. God, as faith within us, then, is substance."

When we allow our physical consciousness to be merged completely with our Christ consciousness, God, faith, or substance—all one and the same—is mani-

Men say they do not pray because to them God is not real, but a truer statement generally would be that God is not real because they do not pray. Granted a belief that God is, the practice of prayer is necessary to make God not merely an idea held in the mind but a presence recognized in the life.

—HARRY EMERSON FOSDICK

fest simultaneously on both planes of consciousness, and we have instant physical evidence of the thing outpictured. Thus faith is evidence.

Christ and all Christ-Masters have but to decree a thing and, lo! the decree is the thing itself. To the degree that our faith is an understanding one we can do the same.

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 6, NOVEMBER 6, 1932.

Unity Subject—*Peace.*

International Subject—*The Christian and World Peace.*
—Psalms 72:9-17; Eph. 2:13-19.

9. They that dwell in the wilderness shall bow before him;
And his enemies shall lick the dust.
10. The Kings of Tarshish and of the isles shall render tribute:
The kings of Sheba and Seba shall offer gifts.
11. Yea, all kings shall fall down before him;
All nations shall serve him.
12. For he will deliver the needy when he crieth,
And the poor, that hath no helper.
13. He will have pity on the poor and needy,
And the souls of the needy he will save.
14. He will redeem their soul from oppression and violence;
And precious will their blood be in his sight:
15. And they shall live; and to him shall be given of the gold of Sheba:
And men shall pray for him continually;
They shall bless him all the day long.
16. There shall be abundance of grain in the earth upon the top of the mountains;
The fruit thereof shall shake like Lebanon:
And they of the city shall flourish like grass of the earth.

17. His name shall endure for ever;
His name shall be continued as long as the sun:
And men shall be blessed in him;
All nations shall call him happy.

13. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ.
14. For he is our peace, who made both one, and brake down the middle wall of partition,
15. Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; that he might create in himself of the two one new man, *so* making peace;
16. And might reconcile them both in one body unto God through the cross, having slain the enmity thereby:
17. And he came and preached peace to you that were far off, and peace to them that were nigh:
18. For through him we both have our access in one Spirit unto the Father.
19. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God.

GOLDEN TEXT—*Blessed are the peacemakers: for they shall be called sons of God.*—Matt. 5:9.

SILENT PRAYER—*I am willing to trust the Christ Spirit to establish peace in my world.*

The righteous king referred to in today's lesson may be regarded as a spiritually enlightened leader of a nation, as an inspired thinker who can direct the destinies of the world as a political whole; or he may be considered metaphysically as the ruling faculty in every man whose life is guided by the Christ standard of conduct. In the latter sense the lesson becomes of vital importance to every one of us.

Love must dwell in the hearts of men before peace can come to the world. Love must dwell in your heart before peace will come to your world. Love is the teaching of Jesus Christ, the Prince of Peace. Love is the king that all nations shall serve, before whom all other kings shall fall down. Nothing but love can do

all the things prophesied of the righteous king in this Psalm.

If we expect to overcome war, we must begin to think peace and to teach the children peace. We must begin by expressing love and good will toward every living creature. Instead of disarmament conferences at which time is wasted in diplomatic battledore and shuttlecock over the relative strength of fleets and armies and other preparations for war, made through mutual distrust, we should have conferences to consider how much the nations can do for one another; how their burdens may be shared; and all fears and preparations for defense should be dropped out of mind.

The nations can learn much from one another of the arts of peace, and all these are evidences of the higher learning. The countries of Europe and of Asia can profit by what we know of industrial arts, while we can learn much from their older civilizations by way of social and spiritual culture. The world in general can learn to practice the presence of God through meditation and prayer. Hate, fear, misunderstanding, distrust, ignorance, narrowness—all these pettinesses that "dwell in the wilderness" of the subconscious mind—shall bow before love when it is held in the heart and expressed in thought and deed. For love is the most disarming of all human qualities, and in its presence all negative ideas are humbled into nothingness.

Much has been written about world peace. In this volume of talk about what every one wants but what no one is willing to trust himself or the world to do, we find no real solution of the problem. Yet a solution is at hand, ready at any time to be put into effect. All intellectual arguments and reasonings (Tarshish), all the proud standing aloof (the isles) can be made to pay tribute to the power of love. Intellectual analyses and astute criticisms have failed to help the cause of peace because they have been employed in the spirit of self-seeking. By substituting love for selfishness we can turn the isolation of personal or national pride into

an earnest search for the greatest common good. In this way we can collect the tribute that the intellect and the aloofness of true concentration yield.

There has never been a time when universal brotherhood was talked and written about so much as the present. There never was a time when so few kings were seated on temporal thrones as now. One may question whether the ideal of universal brotherhood has had anything to do with the political overthrow of monarchies; but no one can seriously question the statement that love, in the last analysis, is the sovereign ruler of every heart. If love were acknowledged as the world's ruler today, the problem of want and poverty would no longer exist.

"For he will deliver the needy when he crieth,
And the poor, that hath no helper."

Careful reading of the 72d Psalm will convince any one that the way to world peace and prosperity lies in the application of the rule of love, or the golden rule of tireless devotion to the ideal of the greatest good for all.

Not long ago a writer in a religious magazine made the statement that western civilization is morally unprepared to question or challenge certain aggressive policies lately observed to be in operation in the Orient, for the reason that every western nation has at some time or other been guilty of the same aggressive policies. Asserting that "we are spiritually defenseless against the type of aggression of which the conscience of the world has already pronounced Japan guilty, because we have ourselves been guilty of the same sins," the writer concluded: "We are learning to our sorrow that the pot may call the kettle black but cannot make it ashamed for being so."

The old adage of the pot and the kettle is less pointed now than it once was, for the reason that pots and kettles are no longer uniformly the proverbial black, but are often made to match the rest of the kitchen equipment. Likewise, national policies

should be made to harmonize with the desire for peace professed by all nations. In time of peace prepare for peace, is a more logical slogan than the threadbare advice to prepare for war, although that sophism has been followed without question down the ages.

True peace, for the world as for the individual, is found through following the Christ and expressing His Spirit. "He is our peace." Jesus Christ "came and preached peace to you that were far off, and peace to them that were nigh." He preached fearlessness at the same time. Over and over He admonished His followers not to fear: "Be not afraid"; "be not afraid of them that kill the body"; "fear not"; "let not your heart be troubled, neither let it be fearful."

We can avoid the fear of other nations by breaking down the partition between us and becoming one in aim, in spirit, in understanding. We can overcome fear in ourselves by harmonizing our conscious actions with our professed ideals and desires; by breaking down the partition of difference between profession and practice; by being always what we are; by keeping the great and first commandment. This it is to have "access in one Spirit [the Holy Spirit of sincerity] unto the Father." This is our peace.

QUESTIONS

1. What faculty alone can do all that is credited to the king in today's lesson?
2. What must precede peace, both individually and in the world?
3. What is the cure for poverty?
4. What is the Holy Spirit, and how can we know that we have it in us?

LESSON 7, NOVEMBER 13, 1932.

Unity Subject—*The Law of Expectation.*

International Subject—*Making a Living.*—Amos 5:11-15; Luke 19:16-23.

11. Forasmuch therefore as ye trample upon the poor,

and take exactions from him of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine thereof.

12. For I know how manifold are your transgressions, and how mighty are your sins—ye that afflict the just, that take a bribe, and that turn aside the needy in the gate *from their right.*

13. Therefore he that is prudent shall keep silence in such a time; for it is an evil time.

14. Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say.

15. Hate the evil, and love the good, and establish justice in the gate: it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph.

16. And the first came before him, saying, Lord, thy pound hath made ten pounds more.

17. And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities.

18. And the second came, saying, Thy pound, Lord, hath made five pounds.

19. And he said unto him also, Be thou also over five cities.

20. And another came, saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin:

21. For I feared thee, because thou art an austere man: thou takest up that which thou layedst not down, and reapest that which thou didst not sow.

22. He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not sow;

23. Then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest?

GOLDEN TEXT—*In diligence not slothful.*—Rom. 12:11.

SILENT PRAYER—*I earnestly seek to be just and true in all my ways, and to attain the Christ standard of life.*

Increase, whether in a material or a spiritual

sense, comes under a law. He who wishes to increase his good can do so most surely by laying up in his consciousness a store of law-abiding impulses and an understanding of the basis of the law that governs increase.

"What thou seest, that thou beest." What we see with an attentive eye we make our own in at least a partial sense, namely, the inner or mental sense. What we look forward to with longing, we make ours for the future.

Likewise what we actually allow ourselves to do in our relations toward others sets its seal on our future status, because our conduct influences the thought of others and their feelings toward us; and thought and feeling are the arbiters of human destiny.

The first verses of our lesson describe a condition in which injustice seems to prevail in an individual to such an extent that his just and true thoughts and ideals are forced into inaction and silence for the time being. This is a very sad state for one to be in. We trust that we are so well established in the Christ standard of right that we shall always express this standard, and thus keep error and injustice from dominating us. "Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say."

To "hate the evil" means to be so far removed in thought and desire from anything that does not measure up to the Christ standard that evil is positively distasteful to us and could not tempt us in any degree. Jesus said not to resist evil, because He knew that we give power to what we resist, and that evil has no power of itself. It will disappear from our lives if we quietly deny it and are unresponsive to it. "Love the good." We must be whole-heartedly responsive to good, that it may be established in our thoughts and acts.

The "gate" signifies the phase of the consciousness that we open or close to all manner of thoughts,

according to the dictates of the I AM. In the time of the Israelitish kingdom in Palestine, men congregated at the gates of the cities to transact business; there court was held and decisions were made by the judges. Hence it is very fitting that justice should be established in I AM understanding at the gate, or in the phase of our consciousness which decides matters for us.

"The remnant of Joseph" is the power of constructive imagination that can be salvaged out of a mind held in bondage by wrong habits of thought. By putting the evil out of mind and learning through patient direction of the thought and holding of the attention to loving the good and preserving a right balance, the imagination that has been allowed to run riot in negative ways may be converted into a helpful and constructive force in the individual life.

The parable of the pounds or talents is the most direct teaching that we have in the Bible on the law of increase, which works constructively or destructively according to the bent of the user. The man who had gained ten pounds from the loan of one was made ruler over ten cities.

"Cities" represent centers of life in consciousness. He who gained ten talents from one increased his conscious dominion over the good, or the constructive side of the law. He learned to control ten times his former volume of thought, to direct ten times as much activity in himself as he had done before.

Spiritual gifts—life, love, Truth, substance, intelligence, faith, power, judgment, will, in fact every inherent attribute of man's being—have their roots in God. All the gifts of Spirit are to be used to man's fullest ability. The confident one who uses what is given to him meets with the commendation of the divine law, or Lord, and is led into greater possibilities: "Enter thou into the joy of thy Lord." The joy of thy Lord is the consciousness of having done one's best.

The too cautious one buries his talent, because of fear that he will not meet the requirements of the law, which he discerns to be very exacting. In his caution he does nothing, and in consequence he meets with condemnation. The world is full of persons who are afraid to use the talent that they have because it seems so insignificant. The fact is that the one includes all the others. He who boldly launches out into the activity of spiritual gifts with a single perception of Truth soon finds that there is a steady increase, and in due season he enters into the joy of the Lord.

Industry, activity, and boldness should be the motto of those who lack confidence in their ability to do things spiritually. Cultivate your spiritual nature with the same industry that you do your art or music or business. Be bold and fearless in making the highest claims for yourself as a spiritual being.

Cautious metaphysicians say, "Be careful of high statements, because you will have to prove your words, and it may be hard on you." These are the slothful servants who are fearful and spiritually lazy, and who accuse the Lord of hardness. The working of the law is according to the sowing, from the formless in Being to the formed in man: "Thou oughtest therefore to have put my money to the bankers." Man sows, or makes God manifest.

"Thou makest him to have dominion over the works of thy hands." The crop is a perfected humanity, which is finally gathered back to the Father. Thus God reaps where He has not sown directly, but man gets the credit for activity, for work well done, and is made ruler "over many things."

QUESTIONS

1. How can one increase his good?
2. How do our thoughts and actions influence our lives?
3. How can we prevent error and injustice from dominating us?

4. How can we follow the teaching of Jesus on nonresistance to evil?

5. How can the imagination be changed from negative to constructive habits of action?

6. Explain metaphysically the parable of the pounds.

LESSON 8, NOVEMBER 20, 1932.

Unity Subject—*What Have You?*

International Subject—*Stewardship of Money.*—Deut. 8:11-14, 18; II Cor. 9:6-15.

11. Beware lest thou forget Jehovah thy God, in not keeping his commandments, and his ordinances, and his statutes, which I command thee this day:

12. Lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

13. And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14. Then thy heart be lifted up, and thou forget Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of bondage;

18. But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant which he sware unto thy fathers, as at this day.

6. But this *I say,* He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

7. *Let* each man *do* according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.

8. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work:

9. As it is written,
He hath scattered abroad, he hath given to the poor;
His righteousness abideth for ever.

10. And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness:

11. Ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God.

12. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God;

13. Seeing that through the proving *of you* by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of *your* contribution unto them and unto all,

14. While they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you.

15. Thanks be to God for his unspeakable gift.

GOLDEN TEXT—*Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.* —Luke 12:15.

SILENT PRAYER—*Through faith in the indwelling Christ, I am true to my stewardship of God's gifts.*

The Hebrew prophets and teachers had much to say about the importance of remembering God. They saw the prosperity and well-being of the Children of Israel as dependent altogether on their constant remembrance of God and upon the keeping of His covenant—the divine law. Otherwise His promises of blessing were reversed and became threats of curses instead.

When the divine law is observed in a constructive way, blessings follow. Bountiful food supplies, goodly homes, an abundance of money all come in divine order to those who apply the law to these avenues of expression, meanwhile looking to the inner source for all supply.

Success in demonstrating the law, however, carries its own peculiar temptation, and against this the Children of Israel were warned especially. Once success is gained and established, a person may look to that instead of to God; to the effect instead of to the cause. He may congratulate himself on his achieve-

ment by thinking: "See what I have done; I have achieved all this, and now I can take life easy and enjoy myself. I am a success."

The pride of life is a subtle thing, and must be guarded against at all times with unflagging care if we are to remember the law of our true nature; namely, that we can neither know nor be anything with certainty except through holding fast to the inner reality of our being. The appeal to the highest is in every case an inner, spiritual process, not a matter of intellectual reasoning or scientific research. Intellectual sophistication confirms doubt and makes a man unhappy, without bringing him any nearer to the solution of the riddle of life. Indeed, it adds to his mystification in the same measure in which it subtracts from his faith in the supreme Spirit. The man who succumbs to intellectual doubts loses himself in a maze of logic which must always end in confusion because, perhaps unconsciously, he premises his own sense perceptions and his intellectual powers, his personality, in short, as the most highly developed product of the universe. In doing this he overlooks the spiritual foundation of all existence, the interpenetration of all that appears by the divine, invisible essence of the spiritual realm. He may be unconscious of spiritual values and their omnipresent nature; such unconsciousness on his part does not disprove that Spirit exists as the final source of all that is.

When Truth is recognized and consciously received into all the thoughts, plans, and purposes of life, it gives one power to get wealth; it reveals its presence in the mental life as well as in the external round of everyday affairs; it unifies one with the universal life in its higher expressions.

The law of Spirit is as exact and as exacting as the laws of physics or chemistry. Its balance is as precise at every point. He that sows sparingly reaps sparingly. We can see the literal truth of this statement in a wheat field or a garden, but mental inertia

sometimes prevents our carrying the analogy into the realms of thought and feeling. Yet the law works in one as surely as in the other.

Following this analogy, the intention or the deep purpose of the heart is the seed wheat that brings forth another season's harvest. This is the vital thing, the pick of man's faculties and powers, without which nothing else matters. If a man gives grudgingly or through necessity, he reaps a sparse crop, because by his attitude he selects as seed wheat grain lacking in vitality. The purpose of the heart is the nucleus at the center of the grain. "Who gives himself with his alms feeds three," while he who gives merely his alms by that act pauperizes his own better self. God loves the cheerful giver. The law works most easily through the generous impulse, the open heart, the bountiful eye, the liberal soul, and the free hand.

"He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing." Multiplying seed for storehouses and barns is not mentioned in the lesson. Jesus mentioned the problem of storage in one of His parables, but with such emphasis that His followers have never felt justified in enlarging their storage space. Harvests are for food and the insuring of future harvests, and conservation beyond these two ends is unwarranted.

The piling up of vast wealth is no insurance against economic distress, unemployment, or want among people. When God has been forgotten, when selfishness and materialism have gone unchecked, mere stores of food cannot solve the dilemma of a panic or a depression. A quickened imagination can foresee and avert the problems that threaten the life of an individual or a nation. Lacking imagination, individuals as well as nations, though possessing unlimited stores, can only add to the *impasse* to which disregard of divine law brings them.

A narrow personal judgment is that a gift, to be truly appreciated, must never be passed on. But the

"unspeakable gift" of God, which is God Himself, is a gift that is meant to be shared, and if the intention of the Donor is ignored the gift itself slips from the grasp of the one who receives it. Whatever good thing we have in greatest abundance, that we are to pass on, to make way for still better gifts. Our ability to keep up this perpetual interchange of money, thought, friendship—material or immaterial things—proves the existence in us of "the exceeding grace of God" as nothing else does or can.

If our good is not kept in circulation, it coagulates and brings disaster in its wake. The present depression is a coagulation of good. Through faith in our stewardship of the Christ wisdom and love, we can put this good again into circulation, and thus help to revive the failing courage of the world.

QUESTIONS

1. What follows the keeping of the divine law?
2. What temptation is peculiar to success?
3. How can we know anything with certainty?
4. Give instances of the exactness of divine law.
5. Why is the purpose of the heart important?

LESSON 9, NOVEMBER 27, 1932.

Unity Subject—*How to Spend Life.*

International Subject—*Stewardship of Life.*—Mark 1:16-20; Acts 26:12-19.

16. And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers.

17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18. And straightway they left the nets, and followed him.

19. And going on a little further, he saw James the *son* of Zebedee, and John his brother, who also were in the boat mending the nets.

20. And straightway he called them: and they left their father Zebedee in the boat with the hired servants,

and went after him.

12. Whereupon as I journeyed to Damascus with the authority and commission of the chief priests,

13. At midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me.

14. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad.

15. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.

16. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee;

17. Delivering thee from the people, and from the Gentiles, unto whom I send thee,

18. To open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

19. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision.

GOLDEN TEXT—*First they gave their own selves to the Lord.*—II Cor. 8:5.

SILENT PRAYER—*I spend my life in the pursuit of my highest ideal—spiritual man.*

In the thick of a battle in former times, when troops became disorganized and a retreat was sounded, the cry went up, "Every man for himself," or, "Let him who can save himself." Life is a battle from which there is no retreat. We are here to spend life, not to save it. We cannot save ourselves by holding aloof from the race life. We are in it, and we must either sink or swim.

Life may be compared also to a trust fund committed to the individual. That trust must be administered. "It is required in stewards, that a man be found faithful." Faith (Simon Peter) is the first

of the mental forces necessary to the efficient management of life. Without confidence in himself no man can win through to anything worth while. Without confidence in God the steward wastes the goods of his master, or loses contact with the universal Christ Spirit whose stores he is appointed to manage.

Executive faith is followed by action, and action produces results, bringing new ideas into manifestation. Confidence liberates new forces, and the new activity thus begun helps to carry out yet other ideals. This sustaining force may be called strength (symbolized by Andrew). Such strength can no longer be measured according to standards of the flesh, although it is the result of new activities that are manifesting themselves in the flesh.

An idea is abroad nowadays that one has the right to spend his life in the pursuit of wealth and pleasure. This idea is not a modern one altogether; it is at least as old as the Preacher who was king in Jerusalem, and who said in his heart, "Come now, I will prove thee with mirth; therefore enjoy pleasure. . . . I gathered me also silver and gold, and the treasure of kings and of the provinces." Yet if the narrative is accurate, the Preacher's quest brought him no solid satisfaction. On the contrary, he found it "all . . . vanity and a striving after wind."

The modern idea of stewardship from the viewpoint of the metaphysician draws its inspiration likewise from ancient sources. "If *we speak* of strength, lo, *he is* mighty," the Truth student recalls, and straightway draws upon the inexhaustible stores of divine strength for his needed supply. Faith thus becomes a working factor in the development of the new consciousness, and in consequence he finds renewed strength. By recognizing that our forces are disciples of the new ideal of life, we thus call them definitely into the higher service. The change is one from material service into spiritual service rather than one of function.

If we are to make life count we must call judgment and love into our service and put them to work. Perhaps we have used them hitherto in the service of our intellectual perceptions. If so we have kept them subservient to what is a secondary factor as long as it is not connected with the wisdom of Spirit. Spiritual judgment comes as a result of association with inner forces that underlie manifestation, and eventually it leads to the realization that these inner forces work in all men and in all things alike. This gives us a point of unity with all life, and consequently a bond of sympathy is established. Such sympathy is really love, and through it a consciousness of oneness is brought about. When we reach this consciousness, James and John (judgment and love) begin to serve our higher ideals, and no longer function on the purely outer plane.

The four disciples mentioned in today's lesson were fishermen. Fish are remarkable for their fecundity; they represent the increasing power of the natural man. The faculties that these disciples typify spiritually have to do with the increasing, multiplying powers of the super-mind. Through a right application of these faculties one's spiritual nature grows in wisdom and stature.

To spend life wisely and effectively, one must first learn obedience to the higher law. Obedience or teachableness consists of two faculties: the desire to find out the right—zeal for Truth—and the acceptance of that authority when found. Paul had a zeal for Truth when he was persecuting the Christians; but through the search of his keenly alive mind and heart for the highest and truest reaction to Christianity, he gained the dazzling vision of Christ's love for all men, including even the Gentiles. The authority and commission of the chief priests went unexecuted after Paul had penetrated the fog of religious prejudice and gained the clear light of inner conviction. Thereafter he remained true to his higher allegiance although his loyalty gained

for him the hatred and persecution of his former friends and associates. Paul spent his life prodigally in the service of his highest ideal.

To be a virile power, life must call the will into action. Self-will (symbolized by Saul) kicks against the goads and retards the progress of its possessor; but when the call of the Christ is heard the will separates itself from the self and continues with unabated vigor its work of expression in the service of its new master, the universal life. Once Paul destroyed those whose beliefs differed from his own, but after he saw life as a universal whole he became all things to all men, that he might by all means save some. Equally complete is the metamorphosis that the Christ Spirit brings about in every man who becomes obedient to its high vision.

The 54th Psalm (A. V.) contains the prayer of a brave man: "Save me, O God, by thy name, and judge me by thy strength." Who but the bravest would submit himself to be judged by the strength of the Infinite? Only one who looked upon life from the causal side could have voiced such a petition. Such a one knows always that as a steward of the Master of life he has access to the universal energy, the storehouse of the Infinite. In obedience to his concept of the highest Truth he is willing to be judged by the use he makes of that energy. Indeed, by that use he is able to judge for himself how much of the universal life he has touched.

QUESTIONS

1. What has faith to do with success in life?

2. What is the second mental power necessary to the best expression of life?

3. Explain the part played by judgment and love in the demands of the spiritual life.

4. What is the significance of the fishermen referred to in today's lesson?

5. Describe the importance of the will in the life that is obedient to higher impulses.

THE PURPOSE OF UNITY

THE UNITY SCHOOL of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

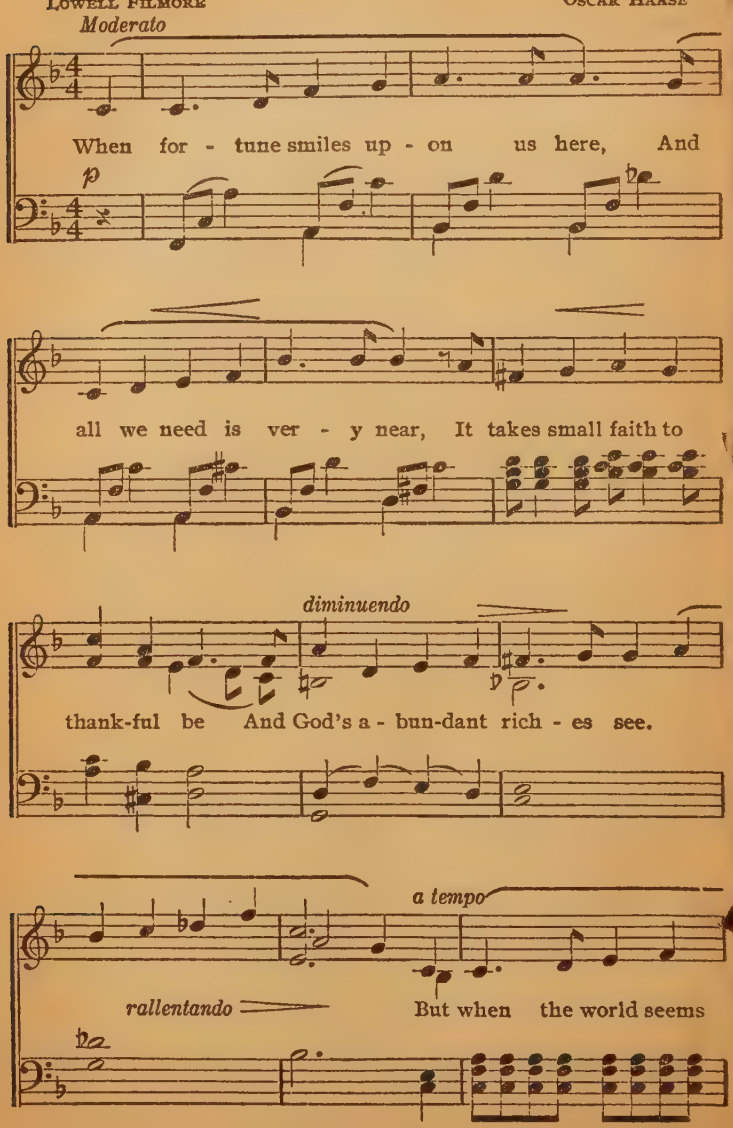
Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

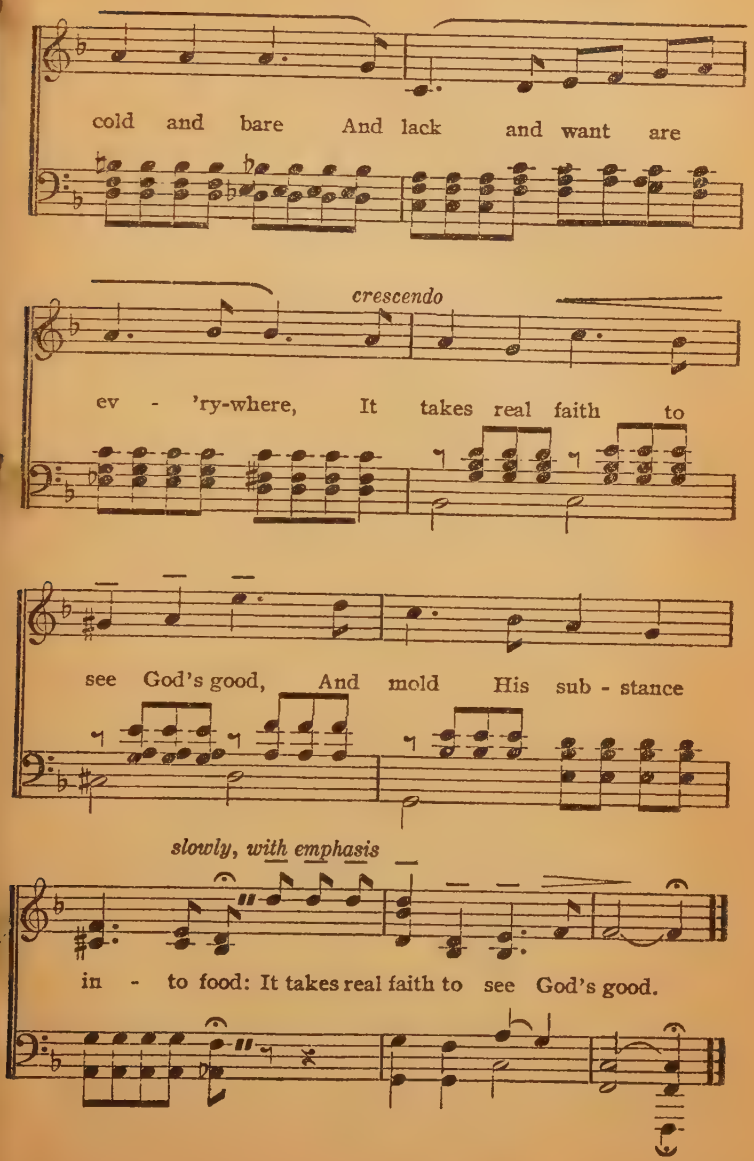
Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

PRACTICAL FAITH

LOWELL FILMORE OSCAR HAASE


Moderato
When for - tune smiles up - on us here, And
p
all we need is ver - y near, It takes small faith to
diminuendo
thank-ful be And God's a - bun-dant rich - es see.
a tempo
rallentando
But when the world seems

PRACTICAL FAITH (Concluded)


cold and bare And lack and want are
crescendo
ev - 'ry-where, It takes real faith to
see God's good, And mold His sub - stance
slowly, with emphasis
in - to food: It takes real faith to see God's good.

I Shall Not Want

Jehovah is my shepherd; I shall not want.

I shall not want rest,
"He maketh me to lie down in green pastures."
I shall not want drink,
"He leadeth me beside still waters."
I shall not want forgiveness,
"He restoreth my soul."
I shall not want guidance,
"He guideth me in the paths of righteousness for his name's sake."

I shall not want companionship,
"Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me."
I shall not want comfort,
"Thy rod and thy staff, they comfort me."
I shall not want food,
"Thou preparest a table before me in the presence of mine enemies."

I shall not want joy,
"Thou hast anointed my head with oil."
I shall not want anything,
"My cup runneth over."
I shall not want anything in this life,
"Surely goodness and lovingkindness shall follow me all the days of my life."
I shall not want anything in eternity,
"And I shall dwell in the house of Jehovah forever."

—*Selected*

SILENT UNITY

Be still, and know that I am God

The spiritual ethers are radiant with the light of Truth, and I daily catch new visions of good

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

"Spirit radiates health; health is catching; I have caught the radiation and I am whole in mind and body."

Robert Ingersoll once said that if he had created the human family he would have made health catching instead of disease. The fact is that health is catching; far more so than disease. Those who understand the law of mind contagion are constantly catching ideas that make health manifest, not only in themselves, but in others. Disease is never catching in the mind that is filled with thoughts of Spirit. God is Spirit, and Spirit is composed of health-giving ideas; and whoever thinks about Spirit opens his mind to the inflow of healthy ideas. When such ideas become fixed in consciousness, they in turn radiate vigor, strength, power, vitality—all those qualities that go with and make for health.

Persons who have been thinking negatively about health, and have been loading their consciousness with thoughts of weakness and sickness and general debility, can easily be lifted out of the strata of the race thought by catching the truth about God and His offspring, man.

Here at Unity, we are observing this law of replacing negative thoughts with positive true thoughts, and in the past quarter of a century thousands of persons have been healed and prospered by following the simple rules of right thinking, sent forth from this center. We do not claim anything supernatural or contrary to the normal law of man's being in this work, in which the attention of think-

ing people is called to the power of their own thoughts in establishing their status in health and finances.

Jesus said, "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Here is a statement of a law of mental agreement that always generates and increases that upon which the agreement is based. We have found that the more minds we get to agree upon a certain proposition and stick to it, the greater the result. Every thinking mind has observed how a business prospers when the personnel is in harmony with the policy laid down by the principals.

"The spiritual ethers are filled with plenty; prosperity is in the air, and I have abundance for every need."

Unity people the world over who have been loyal to the idea that God is their unfailing resource, and have joined with us in their daily affirmations of this truth, have been provided for during this so-called period of depression. Those who have neglected the application of the law have disintegrated the constructive mind forces, and have suffered lack in proportion. We have, however, persistently urged all our members to keep up the true thoughts regardless of appearances, and are still urging them to do so, because we know that they are establishing in the earth a spiritual substance that is catching the radiations of the heavens, or supermind, and it will provide for them and open the way to meet every need. Some of our people have written that they had refrained

from asking our help because they could not send us an offering. To all these we have given a hearty welcome into the fold without money and without price.

If you who read these lines are in need of help in catching the health radiations that flow constantly from the one Mind, or if you need a larger realization of the one Resource, do not hesitate to write to Silent Unity regardless of the condition of your health or your pocket book. The spirit of health is catching; the spirit of prosperity is catching. The spiritual ethers are filled with plenty; prosperity is in the air. Let us all agree on these propositions, and in our prayers and meditations and in all our words about God and man, let us be true to fundamentals; and in mind and in Spirit, let us all expect an immediate rebuilding of health and finances among all those who are true to the law of God.

HEALING THOUGHT

Spirit radiates health; health is catching; I have caught the radiation and I am whole in mind and body

PROSPERITY THOUGHT

The spiritual ethers are filled with plenty; prosperity is in the air, and I have abundance for every need

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

I HAVE had the most marvelous healing. A friend sent my name to Silent Unity for prayers—I had a breaking-out all over my face and neck. On Tuesday evening when I retired, my face and neck were a mass of blisters; when I awoke in the morning it had entirely disappeared. I cannot be grateful enough for this evidence of God's power.—*L. M., Eugene, Oreg.*

I AM very happy and grateful to tell you that the cancerous growth on my lip entirely disappeared within ten days after I requested your wonderful healing prayers.—*H. L. D., Jacksonville, Fla.*

ONE AFTERNOON I wrote to you, asking prayers—I had an attack of asthma. That evening I was taken to the hospital, and the doctor sent for my mother to come—he seemed to think there was no chance for my recovery.

My sister mailed my letter to Silent Unity that night.

The second day in the hospital I slept for the first time in over a week. During the night I woke up,

took a deep breath, and I felt as though I had new lungs. I thanked God, for the Great Physician had answered our call even before my letter had reached you. May God bless Unity, and you have my heartfelt thanks for your prayers.—*J. E. W., Los Angeles, Cal.*

I WANT to express my very deep gratitude for your help in my daughter's illness. I need not tell you that each day I have given thanks to God that He has seen fit to restore her to health, nor say that this restoration came almost simultaneously with the time that my letter asking your aid must have been received at Unity headquarters. I cannot express my thanks to you sincerely enough, for I lack words in which to do so. I know that God can see into my heart and realize what I cannot express in words—and I hope that you can do the same.—*J. L., Pasadena, Calif.*

THANK you so much for your prayers for me the past summer! You will rejoice as much as I do to know that I am completely healed of cancer and am feeling perfectly well. Sometimes it takes seeming calamity to draw us closer to God and give us more faith in the power of prayer. I am inclosing a love offering with my grateful thanks.—*Mrs. J. T. O'C., Long Beach, Calif.*

SOME time ago I asked you for your prayers that I might be healed of an attack of neuritis in my arm. I am glad to state that I was completely cured the week after you received my letter. My grateful thanks are yours.—*C. R., Edmonton, Alberta, Can.*

I HAVE received a very wonderful blessing through the prayers of Silent Unity. My hands were very badly burned, and by the power of Truth they were healed in two hours.—*M. S., Long Beach, Calif.*

I WANT to express my thanks for your prayers when I telegraphed to you for help for my husband, who was, according to the doctor, suffering from acute appendicitis. Through the power of prayer he was

healed, and went back to work the second day following the attack. I am inclosing a small love offering, with our appreciation.—*Mrs. O. S., Lakeland, Fla.*

WITH my thanks and gratitude to God and to you, I want to tell you that the growth under my arm has entirely disappeared, and you may discontinue your prayers.—*Mrs. A. A., New York City.*

FILLED WITH PLENTY

SEVERAL months ago my sister, J. P——, wired you for prayers regarding a financial crisis. Thanks to your wonderful help her difficulties were solved the following day. My husband, who is an actor in the picture business, had been without work for many months, and the day after our wire he was called to the studio and given a wonderful part that ran for six weeks. While working on that picture another studio signed him for a five-year contract. This is the result of your prayers for us, and only God can know the deep appreciation and gratitude that we feel for you.—*Mrs. R. A., Hollywood, Calif.*

SIX WEEKS ago I wrote to you, asking your prayers that I might secure a position. I am glad to report that the position has manifested itself and I am truly thankful for your kindly interest and prayers. —*L. F. E., Detroit, Mich.*

YOU MAY discontinue prayers for my daughter. She has secured a position, for which we are very grateful and happy. Again you have helped us to lay hold of what is already ours for the asking. We are sending a love offering, and we thank you heartily for your guidance.—*K. S., Pasadena, Calif.*

MY FATHER is most grateful, and so am I, for your wonderful, never-failing help towards his securing a position, about which we both wrote you a few weeks ago. It seems like a miracle to us both, as he certainly seemed to be up against it financially. He

was, I believe, divinely guided to another man with whom he formed a partnership in a company for garment manufacturing, and I am sure that they will make good in this venture. Best of all, my father's faith, which he seemed about to lose, has been strengthened and built up. We are so grateful.—*C. G., Bainbridge, Ga.*

HE SHALL HAVE ABUNDANCE

FROM the very first day on which I made a contribution to my prosperity bank, I have more than prospered and even in these slightly trying times I am being blessed each day. The bank drill gives me a rich consciousness that all things are possible.—*M. C. M., St. Louis, Mo.*

WITH reference to the prosperity bank drill, will state that since I began using it I have received a raise of $200 a year. Since I started to study Truth in 1926, my salary has nearly doubled.—*M. J., Brooklyn, N. Y.*

JUST one week after sending to you the contents of our prosperity bank, my husband came home with the good news that he had been given a raise in salary to be dated back from January 1, and he had a check for the amount due him. I feel that this is a wonderful demonstration, due to your guidance through the prosperity bank drill, and your prayers. I cannot thank you enough.—*Mrs. C. J., N. Wolverhampton, Staffs, Eng.*

I HAVE made some wonderful demonstrations with the prosperity bank drill. It has helped me to establish a prosperity consciousness. I am very grateful!—*B. J. D., Dansville, N. Y.*

I WISH to express to you my heartfelt thanks for all that you have done and are doing for my husband and myself. The very day the bank reached us my husband secured a position and has been working ever

since. While the pay isn't as much as we had hoped for, it promises to be better, and we are very grateful for it. I can't begin to tell you how comforting the principles of Truth and the help from Unity are to me. I could not live without them.—*G. M., Oakland, Calif.*

SEARCH THE SCRIPTURES

I AM sending my fifth lesson of series 1, and I wish to thank you for the help that you always give me each time the lesson is corrected and returned to me. I am getting very much understanding from the course, and daily my life is becoming more harmonious, and I thank God for the many blessings that I have received since I began to study Truth, a little more than two years ago. I have studied all that was suggested in connection with the lesson on overcoming, and I feel that I have made great progress, because for years I tried to do things, but failed until I found Unity teachings and really learned how to go about it. Of course I realize that we must study daily if we wish to make progress, but that is my aim—to go ever higher, and I am willing to do my very best. Much of this is new to me and I wish that I could express it better when I send in my lessons. I again thank you for your kindness. May God bless you all for the service that you so lovingly render to those who are trying to understand and to live Truth.—*M. A. H., Decatur, Ill.*

THIS is a wonderful lesson; I do not mean what I have written, but the subject matter. I love to think of some of its expressions; that I am God's idea of Himself in the ideal has been one of the thoughts that have been of great inspiration. How I wish that I knew some Unity students, so that we could meet and discuss these matters; but your dear people are a wondrous help. May God bless you all, as I do. My whole attitude of mind has changed since I started this course a little more than a year ago. Thank you for

your very sympathetic attitude always.—*E. F. M., Halifax, Nova Scotia, Canada.*

THE SUN STOOD STILL

EARLY in April I wrote to you for your prayers that we might have rain. Almost immediately it clouded up, and two nights after I received your answer to my letter it rained. We needed still more moisture so I continued to pray for it, and today we had a beautiful rain that soaked every root and branch. I thank God for the Unity School of Christianity and for its prayers.—*A. T., Waco, Tex.*

A SHORT time ago I wrote to you, asking your prayers that we might see the end of the drought, which was ruining our crops. The very day that your letter reached me, we had our first rain, and since then we have had more, until now we are satisfied and ready for the sunshine again. We are very grateful.—*E. H. W., Bonita, La.*

MY HELP COMETH FROM JEHOVAH

I CAN'T begin to tell you how much I enjoyed *Lovingly in the Hands of the Father.* I had read some of the articles before, but it is a joy to have them in book form where I can always keep them. I wish that we had more books on the same order. I also enjoy Nina Weaver's articles so much!—*Mrs. W. C. S., Faywood, N. Mex.*

I HAVE read *The Twelve Powers of Man,* by Charles Fillmore, and find it very helpful and inspiring. Unity to me is life. It has helped me to find God, and truly one does not live until one has found God.—*Mrs. J. J. M., Kansas City, Mo.*

JUST four weeks ago a friend gave me a copy of *Unity Daily Word* and of *Unity* magazine. They are both a tonic and an inspiration every time I read

them. God bless my thoughtful friend, and you!—*Mrs. E. A. K., Detroit, Mich.*

LOVE ONE ANOTHER

I WANT to write you of my deep appreciation of your kindness and help. Unity teaching has changed my life completely. My greatest trouble was lack of harmony. My husband irritated me, and I him. And while I had overcome many difficulties, I guess I thought that this lack of harmony was something I had to bear. When I finally got the idea of blessing him, harmony was restored almost at once, and we are both very happy. Life is very much worth while now.—*B. L. S., Fort Collins, Colo.*

SOME weeks ago I wrote to you for your prayers that peace and harmony be established in our home. Your prayers have been answered. Conditions have changed until now there is no friction. I want to praise God, and to thank members of Silent Unity for the coöperation that helped to bring this about.—*A. Z. H., Milford, Mich.*

HE IS MY REFUGE

THROUGH my study of your books and magazines my faith has grown steadily during the past four years. All your writers seem like friends to me. I first started reading your literature when a friend gave me a copy of *Weekly Unity*. I almost wore that copy out before I handed it on to another friend. I also prize the letters that I get from Silent Unity—they have been so uplifting. Bless you all!—*Mrs. A. D., Hermosa, S. Dak.*

THANK you very much for your prayers for my little son. He is well, and has been ever since I wrote to you. My husband and I have never missed a day's work this past year, for which we thank Unity and our bank drill. We have met every obligation without a

thought of lack, and we are looking forward to an even better year to come.—*Mrs. C. T., Chicago, Ill.*

UNTO US A CHILD

I RECEIVED my last month's maternity lesson, and it helped me very much. My baby was born two weeks ago, and thanks to your prayers and instruction, I got along very nicely.—*O. C., Manzanola, Colo.*

I AM so happy! Our baby arrived two weeks ago and is such a perfect thing. I got along beautifully—the baby came in less than an hour after I arrived at the hospital, and I felt splendid afterwards. I am grateful to you for your prayers.—*Mrs. L. J. B., Santa Barbara, Calif.*

MY BABY was born June 18—he is such a fine, healthy boy. Thanks to your prayers, I got along nicely, and not once did I feel any fear. Thank God for it all. Your prayers were such a comfort and help.—*Mrs. L. C. S., Rosedale, Kans.*

FATHER, I THANK THEE

OUR studying Truth as presented by you, as well as applying its principles to our daily living, has brought us from restlessness to contentment and from poverty to plenty. God bless you for showing us the way!—*Mrs. I. F. I., Detroit, Mich.*

THE ONLY real happiness of my whole life has been in the study of Unity and the benefit that I have gained therefrom.—*Mrs. R. E. S., San Diego, Calif.*

IT SEEMS impossible that anything could be so good and wonderful as January *Unity* is. I thought the magazine was as good as it could be made before. I thank God for the wise heads that write those articles and put them into book form.—*Mrs. M. M. T., Ocean Beach, Calif.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

---

I have come to the firm conclusion that the Bible is the only authority. I liked the tone of your writings except its cocksureness. I have hoped for some one fitted to give us a New Thought movement that should show the church how she is neglecting her true riches. I had hoped Unity might be that movement, but I find I am mistaken. You do not believe in the personality of God, the reality of sin, the atonement; you do not accept the authority of the Bible and so reduce authority to the judgment of the individual.—*Extract from a letter answered by Silent Unity.*

We would call your attention to the fact that, in placing authority in the Bible, you have not removed your difficulty, but only changed its location. You are still face to face with the fact of reducing "authority to the judgment of the individual," for you, and every other individual, interpret the Bible according to your ideas, hence we have hundreds of sects, all sure of their "Bible authority." This is unmistakable evidence that we must have something more than a book, and the understanding and judgment of man to guide us into Truth. Therefore, we gladly accept the words of Jesus showing that all authority and guidance are in the Spirit of truth. It is not safe to accept any man's interpretation of Scripture. Only the Spirit of truth is able to clarify the meaning of the parables that reveal the true significance of the atonement, salvation, and such vital subjects. Without the Holy Spirit as authority, the Scriptures are read in the letter, and "the letter killeth." When all people look to the Holy Spirit

as the one infallible guide and authority, then they will see alike, and the many sects will be no more. But so long as people persist in giving their idea of the Bible as authority, so long will there be divisions and lack of spiritual unity.

To be "cocksure" that one is right, he must look to the Spirit and not the letter. He must base all his understanding on Principle, and then he will be as sure as the boy working out a problem according to the rules of mathematics. Therefore we study God as Principle and not as personality, and find Him to be omnipresent, omniscient, omnipotent. He is also all-love. On this foundation we must build all our Scripture interpretations or fall into "the letter."

We are not "New Thought" people, but Christians. Our work is called practical Christianity because we seek to apply the things that Jesus taught to relieve men of sin, and the sickness and pain and death that result from sin. When we say that sin and its effects are not real, we mean that they are not eternal, but temporary, capable of being changed. They do appear, but Jesus told us not to judge according to the appearance. Knowing God as Principle, eternal, abiding, omnipresent, we know that nothing contrary to His character can be real in the sense that He is real, for He is all that really is. Everything that appears to be evil is merely some wrong relation brought about by man's limited concept of God, and it can be adjusted and made right through the knowledge of the truth about God, and our relation to Him as His offspring. What we are and what we appear to be are direct opposites. Again we do not judge by appearances, but seek that sonship which Jesus came to reveal to us, and so we affirm it regardless of the seeming reality of sin. This is Truth as it is in Christ Jesus.

Men have believed in an atonement that they have formed in their own minds by reading the letter of the Bible, and accepting it as authority. The Spirit of truth alone can reveal the true meaning of Jesus

Christ's mission and work. The old idea of the atonement has not taken sin, suffering, and death out of the world, hence it must fall short of Truth. Spiritual understanding of the atonement shows the way to deliverance from sin and its effects, and in proportion as people understand, and have faith in Jesus Christ as their actual Savior from sin, they are free from appetite, passion, jealousy, prejudice, and from every other selfishness, and then health results. The ultimate of this knowledge, and of daily practice in overcoming, will be a new race that will not reap sin's wages, death, but will demonstrate eternal life, the lifting up of the whole man, spirit, soul and body, into the Christ consciousness of oneness with the Father.

Why was Job afflicted?—*Extract from a letter answered by Silent Unity.*

The Book of Job begins with the statement that Job was a perfect and upright man, and it is written that God testified concerning him, "There is none like him in all the earth, a perfect and upright man, one that feareth God and escheweth evil." This was true of Job before he was tested. On the plane in which he was then living he was a good man. The word "good" here is not absolute but relative. This is proved by the experience of Job and his attitude while being tried. Impatience, complaint, and rebellion are revealed in all that he says to his would-be comforters. Verse 1 of the 32d chapter shows that the sin of Job was self-righteousness. When all his friends had ceased to try to convince him of the righteousness and justice of God, then the Lord answered Job, and in the four chapters that record God's words to him there is further light to be gained about the cause of Job's affliction. But he finally ceased to justify himself and became humble and obedient unto the Lord, and the Lord blessed him and gave him twice as much as he had had before.

Love for Christianity Increasing

Silent-70, the missionary department of Unity School, sends free Unity literature to foreign institutions, a service that is made possible by love offerings from friends of this department. The following letter of appreciation has been received from an institution in India:

"We are greatly indebted to you for your free gift of Unity textbooks and periodicals, which are read by a large number of persons—patients, public men, and others. You are doing a great work. Many persons have begun to love Christianity, about which your noble and unprejudiced teaching has removed many misunderstandings. You are a great help to our society, which is aiding suffering humanity, and working toward the unifying of people of different faiths."

Free with First Subscriptions

To every person who is receiving for the first time a subscription to a Unity periodical, we mail a free copy of *The Unity Viewpoint*. This attractive booklet explains what we mean by affirmations and denials, and why we use them; it gives information about meditation and the silence, spiritual healing and Silent Unity, Bible interpretations and the Prosperity Bank. In other words it explains in a clear, concise way the terms and methods referred to in Unity literature. One who reads this booklet will find that it prepares the way for a clearer understanding of Unity literature. *The Unity Viewpoint* is sent free to all new subscribers, except those who receive *Wee Wisdom*, the *Viewpoint* being too advanced for young readers.

Get Acquainted With Your Spiritual Self

"Acquaint now thyself with him, and be at peace;
Thereby good shall come unto thee.
Receive, I pray thee, the law from his mouth,
And lay up his words in thy heart."

To acquaint is to give one's self personal knowledge, to know by experience. Would you not like to become familiar with the Author of your being? Would you not like to establish an intimacy, a fellowship with the Lord or Law of your life? "Oh taste and see that Jehovah is good: . . . they that seek Jehovah shall not want any good thing." There is a Spirit in man that enables him to make the proper adjustment in all his relations to life, and if man will acquaint himself with the presence and power of Spirit within him, and learn how to use the power rightly, he will be enabled to attain a peace and poise of mind that will take him through trying situations. Many, not knowing this Spirit in man, have not attained peace and poise.

This is the season when we have long evenings, when it is so comfortable to remain indoors. Why not utilize some of these evenings in getting acquainted with your spiritual self? You really want peace, satisfaction—good in any of its many manifestations, and it is the will of God, the divine intention that this good should be yours. "Ye shall seek me, and find me, when ye shall search for me with all your heart." Will you now begin this search with all your heart?

We offer you a course in the fundamentals of Truth; we teach you how to apply the law of Being. Are you ready to put forth interest, attention, effort, and steadfastness to find Spirit that is within you? Write for specific information as to our plan.

Correspondence School Department
917 Tracy Ave., Kansas City, Mo.

Appearing This Month in
Other Unity Periodicals

Snowshoes for Two

Janey and Jimsy had come to spend the fall and winter with Grandfather and Grandmother Dean. On Thanksgiving Day there would be a snow party high up in the Sierras, and everybody would wear snowshoes. Snowshoes! and neither of the twins owned a pair! How they gathered walnuts to pay for their snowshoes, thereby discovering the forlorn little house by the river; how they helped to carry baskets of Thanksgiving goodies to its needy family—these and other endearing things are told in the story "Little Lost House," by Estelle Urbahns, which appears in November *Wee Wisdom.*

Hal Was Interested in People

The difference between Loo Harris and Hal Chase was that Loo was concerned only about studying and making high grades, while Hal was interested in people as well as in passing examinations. Loo always insisted that fun, friendship, and the like would never get a fellow anywhere, so he continued to be a grind and to grow less popular with his college mates. Loo was too busy even to assist in raising money to prevent Exter field from becoming a factory site, but Hal's pride was at stake, and he worked hard and long in his efforts to save the field for Exter. How he succeeded, and how he put over a big surprise on the college and the town itself is interestingly told in the story "What Does It Get You?" by George N. Madison, in the November issue of *Youth.*

Service Rendered Is Prayer Answered

A mother who had always relied upon divine guidance, whatever the nature of her need, was told by her son that she should be in the business of answering prayers. These words gave her an inspiration, which she carried out in the new business that she and her husband took over. "Her Business Was Answering Prayers," an article in November *Unity Daily Word*, will tell you how this woman conducted her business with the thought in mind that any service to others is a prayer answered.

Let God Take Care of Results

After five years Carl Howard met his old coworker, Tom Hurd, and was astonished at the change in him—the change from a broken, beaten clerk, to a poised, prosperous factory owner. He asked for Tom's story. Tom gave as the secret of his success the fact that he had found it to his advantage to look after the "cause" department of his affairs, leaving the "result" department for God to run. He said that God had never failed him. This article, "The Result Department," by Chester W. Hepler, carries a very practical message. It appears in the November issue of *Christian Business*.

God Is All There Is

Unity of everything is the keynote of an article by Dr. C. O. Southard, appearing in *Weekly Unity* in November. In this article, which is called "Life and Energy," the author states that God's power manifests itself in active energy, or latent energy, ready for action, and that life is the force that directs energy. Since God is all there is, then God is life, and the life that is in us is God life. Therefore we are one with Him, and one with each other. The article is rich in thoughts for the student of Truth.

CLASSIFIED DIRECTORY

Unity Centers and Unity-Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are in keeping with Unity School's standards.

** indicates: Weekly classes and ministries where organization and teaching ability have not yet been made to conform entirely to Unity standards.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers represent other-than-Unity movements of Truth, with a presentation of the Jesus Christ message that is considered in keeping with the Unity standard.

ALABAMA

Birmingham— * J W Hutchinson, 229½ N 18th

Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 310 W Portland

ARKANSAS

Little Rock— *** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand

Alhambra— ** Unity Tr Cen, 14 S 2d

Bakersfield— ** Unity Cen 1669½ Chester

Berkeley— ** Unity Cl, 1176 Colusa

Burbank— *** Unity Cen, Gregg bldg

Glendale— *** Unity Cen, 109A S Central

Hollywood— *** Unity Lib, 1030 N Western; Unity Cl, 1645½ Winona; § Truth Center, 1642 N Cherokee

Huntington Park— *** Unity Cen, 2555 Clarendon

Inglewood— *** Unity Tr Min, 426 E Queen

Ione— *** Unity Study Cl, Main & Preston

Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut

Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Christian Unity, 148 N Gramercy
** Unity Fellowship, 1932 W 7th; Unity Harmony Cen, 845 S Bdwy; Unity Truth Cen, 640 S New Hampshire; Unity Cen, 1992 S Burger
* Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; Maynard Bk st, 712 S Grand; Instit Relig Science, 2511 Wilshire; J W Robinson's, 7th & Grand; May Co, 8th & Hill; Anna McMillan, 4118 Central (col)
§ Home of Truth, 1975 W Wash

Napa— * Mrs Ralph Wilson, 938 Seminary

Oakland— *** Unity Cen, 1450 Alice
§ Truth Cen, 3006 Fruitvale
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co
** Unity Cl, 5365 Fairfax

Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove

Pomona— * Meta Bk sh, 1084 W 4th

Redlands— ** Leona Ballou, 906 Tribune

Richmond— ** Beulah Tiller, 146 2d

Sacramento— *** Unity Cen, 2130 21st

San Bernardino— *** Unity Cen, 2189 E st

San Diego— *** Unity Soc, 412 A st
* Artemisia Bk sh, 645 B st

San Francisco— ** Unity Temple, 115 O'Farrell
§ May Wiggin, 177 Post
* Meta Lib, 177 Post; Paul Elder Co, 239 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall

San Jose— § Christian Assembly, 72 N 5th

Santa Barbara— § Truth Cen, 227 E Arrellaga

Santa Cruz— *** Truth Cen, 151 Garfield
* Meta Lib, 35 Walnut

Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean

Santa Rosa— ** Unity Cen, Masonic Temple

S Pasadena— ** Unity Soc, 1014 Fairview

Stockton— *** Unity Cen, 822 N Center

Van Nuys— *** Unity Cen, 14424 Friar

Whittier— *** Unity Soc, 410 S Greenleaf

Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg

Denver— ** Temple of Prac Chr, 1437 Glenarm
* Publication Bk st, 514 15th

Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main

Stamford— *** Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington— *** Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— ** Unity Cen, 110 N Beach

Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)

Lakeland— *** Unity, 321 S Mass

Miami— * Unity Cen, Everglades hotel

Orlando— ** Anna Nicholson, 417 Lake

St Petersburg— *** Unity Church, 646 5th ave S

Tampa— *** First Unity Soc, 222 W Lafayette

West Palm Beach— ** Unity Temple, 600 S Olive

GEORGIA

Atlanta— * Open Door, Cham of Com

IDAHO

Boise— * Unity Study Cl, 517 N 10th

ILLINOIS

Chicago— *** Unity Fellowship, 25 E Jackson; Unity Soc, Capitol bldg
** Unity Study Cl, 4837 S Parkway (col)
§ Divine Science College, Straus bldg; Home of Truth, Lake View bldg
* South Side Cl, 4307 S Mich (col)

Decatur— *** Unity Cen, 127 E Prairie

Galesburg— ** Unity Cen, 703 Bondi bldg

Moline— *** Unity Cl, Peoples Power bldg

Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood

Rockford— ** Unity Cen, Stewart bldg

Springfield— *** Unity Cen, 509 S. 6th

INDIANA

Indianapolis— *** Unity Cen, Kresge bldg
* Truth Cen, 4455 Bdwy

Muncie— ** Unity Cen, 201½ E Main

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E

Davenport— ** Unity Cen, Whitaker bldg

Des Moines— *** Unity Cen, K P bldg

Sioux City— * Truth Cen, Davidson bldg

Waterloo— *** Unity Cen, Lafayette bldg

KANSAS

Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Louisville— *** Unity Truth Cen, Ft Nelson hotel; Truth Cen, 1322 S 4th

LOUISIANA

New Orleans— ** Unity Soc, 2000 Carondelet

MARYLAND

Baltimore— * Mrs Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston— *** Unity Cen, 25 Huntington
§ Home of Truth, 111 Newbury
* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek— * Book Nook, 90 Highway

Bay City— ** Unity Cl, First Presbyterian Church

Detroit— *** Unity Cen, 5057 Woodward

Flint— * Study Cl, 336 Crosby; Study Cl, 1418 Jane

Grand Rapids— ** Unity Soc, 61 Sheldon

Kalamazoo— *** Unity Cen, 209 W Dutton

Muskegon— ** Unity Cl, Occidental hotel

Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d

Minneapolis— *** Unity Soc, Plymouth bldg; Unity Cen, 1108 Nicollet
* F M Barrett, 2947 Park

Red Wing— ** Unity Cl, 312 West

St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity Cen, 3538 Harrison; Unity Soc, 913 Tracy, Unity Cen, 2216 Brooklyn (col)

St Joseph— *** Unity Cen, Empire Trust bldg

St Louis— *** First Unity Soc, Kings-Way hotel; Unity Soc, 711 N Grand
** So Side Unity Group, 1118 Dover
§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

Billings— *** Unity Cen, Northern hotel

Bozeman— *** Unity Cen, 301 S Black

Butte— *** Unity Cen, YMCA

Helena— * Meta Cen, Unitarian Church bldg

Great Falls— ** Unity Cl, 313 Central
* Truth Cen, Columbia bldg

Livingston— *** Unity Cen, Murray hotel

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st

Omaha— *** Unity Cen, Courtney bldg
** Unity Truth Cen, Patterson bldg
* Meta Lib, Patterson bldg

NEVADA

Reno— ** Unity Cen, 106 State

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier

East Orange— * Divine Science, 19 Washington

Menlo Park— ** Unity, Menlo hall

Montclair— *** Unity Cl, 14 S Park

Newark— *** Unity Soc, Berwick hotel
* Truth Cen, 97 S 10th

Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 210 N 6th

Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 50 Livingston

Buffalo— *** Unity Soc, Hotel Statler

Jamaica— ** Unity Soc, 90-16 171st

New Rochelle— ** Unity Cen, 490 Main

New York City— *** Unity Soc, 11 W 42d; Unity Cl, 42 W 129th (col)
§ Church of Truth, 406-12 Salmon Tower bldg
* Brentano's, 1 W 47th

Rochester— *** Unity Soc, 633 East; Unity Cen, Seneca hotel

Schenectady— *** Unity Soc, 1029 University

Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple

Alliance— ** Unity Cl, 238 Main
Canton— ** Unity Soc, 428 Market N
Cincinnati— *** Unity Cen, 26 E 6th; Unity Gleaners, 207 Oakley Bank bldg
* New Thought Temple, 1401 E McMillan
Cleveland— *** Christian Unity, 128 The Arcade
§ Church of Truth, Hotel Olmstead
Columbus— *** Unity Cen, 80 W Starr
Dayton— *** Unity Cen, Dayton Industries bldg
Hamilton— *** Unity Temple, 117 Ross
Toledo— *** Unity Soc, 404 W Bancroft
Warren— ** Unity Cen, 2d Natl Bank bldg
Xenia— ** Unity Cl, Kingsbury bldg
Youngstown— *** Unity Cl, Public Lib
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Okmulgee— *** Unity Reading Rm, 100½ S Morton
Tulsa— *** Unity Reading Rm, 1242 S Boston
** Unity Cl, 511 E Marshall (col)

OREGON

Eugene— ** Unity Cl, Miner bldg
Portland— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport— * D M Andrews, 107 S Main
Erie— § Truth Cen, Reed hotel
Philadelphia— *** Center of Truth, 236 S 13th
§ Chapel of Truth, Philadelphia Saving Fund bldg
Pittsburgh— *** Unity Cen, 435 Penn
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg

TENNESSEE

Chattanooga— ** Unity Cl, James bldg
Memphis— *** Unity Cen, 148 Court
Nashville— *** Unity Cen, Tulane hotel

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor
Austin— ** Unity Study Cl, 1309 Brazos
Dallas— ** Unity Cen, 1913½ Commerce
El Paso— *** Unity Temple, 350 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, New Majestic bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Olympia— ** Unity Cl, 609 N Quince
Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1123 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st
Tacoma— * Truth Cen, 505 Broadway
Yakima— ** Meta Cen, 301 N 2d
§ Church of Truth, 2d & B

WISCONSIN

Beloit— * Study Cl, 626 Pleasant
Madison— *** Unity Cen, 9 W Main
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— § Divine Science Cen, 99 King William
* New Thought Soc, Darling bldg
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, Dalton st, Chatswood; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 221A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Montreal— *** Unity Cen, 2023 Mansfield
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Broder bldg
Saskatoon— ** Unity Cen, 10 Wheatley blk
Toronto— *** Unity Cen, 765 A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— *** Unity Cen, 635 Fort
Winnipeg— *** Unity Assb, 322 Donald
** Unity Cen, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— *** Unity Cen, Glendor Mt rd Upton B'head
* Annie Fairbank, 47 St Nicholas rd, Wallasy Village
Liverpool— *** Unity Cen, 125 Mt Pleasant
London— ** Unity Cen, 78 Lancaster Gate
* L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
Manchester— *** Unity Cen, Houldsworth Hall, 35 John Dalton st

GERMANY

Heilbronn am Neckar— * H A Hahn Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 7 Churchill place

SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

Unity Periodicals

UNITY—*A message of Christian healing*
UNITY DAILY WORD—*A daily page of inspiration*
WEEKLY UNITY—*Practical truths for daily living*
CHRISTIAN BUSINESS—*Combines Truth with business*
YOUTH—*For youthful readers, regardless of years*
WEE WISDOM—*Teaches children to live happily*

Yearly subscriptions, $1.50

This year in place of regular Christmas cards, Unity students are sending their friends either of the two booklets *Finding the Christ* or *Holy Bread.* Christmas envelopes, ready to be addressed and mailed, will be included, the envelopes being made with an opening at the end, which allows the booklets to be mailed for two cents each. Order your supply of booklets now. If you have been wishing for something "different" with which to convey your Christmas greetings. you will find it in these booklets. Each has a thought that is appropriate for Christmas and for the entire year, and these gifts will be cherished long after Christmas cards have been discarded. *Finding the Christ* may be had at the price of four for $1; *Holy Bread* in packages of twenty for $1. This price includes the envelopes.

A reduction has been made in the price of the books *White Stockings and Other Tales* and *Little Susie Sleep Ears,* which formerly sold for 75 cents a copy. The price is now 50 cents each. These colorful books, printed in large type, make especially attractive Christmas gifts for children from six to ten years of age.

A little child had been found in the mountains surrounding the Castle Beaupense, and the good folk of the castle gazed upon him wonderingly, hoping that he might be the Christ child. Had not the minstrel sung to them of how the Savior came back to earth each Christmas Eve in the guise of a little child, seeking the ministry of those who bore the name of Christian? What deeds of kindness were wrought in the castle that night! What acts of love and forgiveness! All in honor of the child in their midst! You will want to read "What Child Is This?" a story by Zelia M. Walters, which beautifully portrays the real Christmas spirit. This story will be published in the December issue of *Unity.*

If you wish a complete and detailed description of what Unity has to offer in the way of books, magazines, booklets, mottoes, and so forth, send for a Unity catalogue. It will be mailed to you free.

For the friend who speaks a foreign language we have the following books to offer: French—*Christian Healing, Lessons in Truth, Miscellaneous Writings,* and *Divine Remedies;* Spanish—*Lessons in Truth, Directions for Beginners,* and *Finding the Christ;* German—*Christian Healing, Lessons in Truth, The Sunlit Way, Miscellaneous Writings, Directions for Beginners, Finding the Christ, Faith That Removes Mountains,* and *Caroline Napier;* Swedish—*Lessons in Truth,* and *Finding the Christ;* Italian—*Lessons in Truth,* and *Miscellaneous Writings;* Norwegian—*Lessons in Truth;* Dutch—*Lessons in Truth.*

Unity books are increasingly popular at Christmas time, because people are realizing more and more that Christmas gifts should be inspirational, pointing the way to growth and to the attainment of ideals. In order to give our standard books the Christmas touch we are placing colored bands around them with a Christmas greeting. When your friend receives one of these books, he will first be impressed with the holiday greeting, and then with the message of the book, which will continue to inspire him for years to come.

Among your friends, there are always some for whom you wish to select especially nice gifts. For these friends, why not choose books in lovely, flexible bindings, the richness of which is in keeping with the quality of the contents. Last year these books sold for $3 each, but this year they have been reduced to $2 each. The books that you can obtain in flexible bindings are *Lessons in Truth, Christian Healing, Open Doors, Adventures in Prosperity, All Things Made New, Lovingly in the Hands of the Father, Creed of the Dauntless, Miscellaneous Writings,* and *The Twelve Powers of Man.*

There is a road to God that all may follow. "That road is the consuming and unceasing desire to find Him, and the lifting of one's thoughts to Him in meditation." This is the statement of a woman who sought and found God in the midst of need and unhappiness, and who rose above every limiting circumstance. You can read the true story of this woman's life in the booklet *Caroline Napier.*

Treasure-mapping is growing more popular all the time. It seems as if everybody were treasure-mapping for one thing or another. *Youth* magazine presents this practical idea, and each month there is either a feature story or an article on the subject. We have had so many questions in regard to it, that we have prepared a small leaflet explaining the principles of treasure-mapping, and showing how to construct a map. This leaflet is being sent free to all new *Youth* subscribers, so when you order *Youth* for your friends, your gift will include this additional help.

"A man is literally *what he thinks,* his character being the complete sum of all his thoughts," says James Allen, in *As a Man Thinketh.* This booklet, in cloth binding, is priced at 50 cents. *Out From the Heart, Morning and Evening Thoughts,* and *Through the Gate of Good,* other booklets by James Allen, are paper bound, and sell for 35 cents each.

The *Metaphysical Bible Dictionary* would make an appropriate gift for Mother, for your center leader, or for any one to whom you wish to give an especially nice gift. Read what a correspondent says in praise of this book:

"I am happy to have a copy of the Metaphysical Bible Dictionary. *In this truly wonderful compilation, Charles Fillmore has given to humanity a supreme gift. To the student of modern psychology or philosophy it is invaluable."*

The *Bible Dictionary* comes in a rich fabrikoid binding with gold lettering. Its leaves are gilt-edge.

We have on hand a limited supply of Christmas cards, same assortment as last year. These cards, no two alike, come fifteen to a box, each card carrying a special greeting written by a Unity worker. They are priced at $1 a box. To make sure of having your order filled, send it in as early as possible.

A woman living in the country had hoped for years to replace her old rag carpet with a better one. Suddenly she heard of the spiritual law of praise, and began applying it to her old carpet. Inside of two weeks she received a new carpet from an unexpected source. This incident is related in the chapter, "Prayer and Praise," in Charles Fillmore's book *Christian Healing.* Many a practical lesson can be gained from this textbook for the advanced student of Truth. Twelve lessons with question helps make up its contents.

When you order a periodical or a book for a friend, a beautiful card expressive of the Christmas season will be mailed to him, announcing that the gift is from you. This year the announcement cards are the most attractive that Unity has ever had.

We are offering some tract assortments, twenty-five tracts in a package, no two alike, for twenty-five cents a package. These tracts formerly sold for five cents each. You will find them convenient to distribute among your friends who are interested in knowing more about Truth.

If you are inclined to feel at a disadvantage in the presence of certain persons, you will find inspiration in *Lessons in Truth*. In the chapter "Definition of Terms," H. Emilie Cady says: "However humble your place in life, however unknown to the world you may be . . . you are just as much a necessity to God in His efforts to get Himself into visibility as is the most brilliant intellect, the most thoroughly cultured person in the world. Remember this always, and act from the highest within you." *Lessons in Truth* is Unity's textbook for beginners and it is recommended to all Truth students.

Last year many persons sent folders bearing the Christ head as Christmas cards. We have these folders in the following styles: hand-colored head, size 5x7 inches, fifty cents; black-and-white head, 5x7 inches, thirty-five cents; miniature black-and-white head, twenty-five cents.

We also have the Christ head picture in these sizes and styles: hand-colored head 12x16 inches, at $2; or in black-and-white, the same size, at $1; framed miniature head, 2⅛ by 2⅞ inches, at $1. A satin bookmark, with the Christ head in miniature, sells for fifty cents.

The Science of Food and Cookery is a real inspiration to the housewife who has to cater to fickle appetites. It gives practical and pleasing recipes for vegetarian cookery, besides a wealth of information about food and nutrition in general. It is attractively bound in dark-green cloth.

Do you find it easy to control your thoughts, to meditate quietly on the things of Spirit? Jennie H. Croft has written a little booklet, called *Methods of Meditation,* in which she gives four simple steps that will help you to find your way into the "secret place of the Most High."

Give

Unity Books and Booklets

this Christmas

For Beginners	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Swedish, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity's Statement of Faith		.10
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French* $.75; *German*	1.00
	Divine Remedies	*French*	.75
	Heal Thyself	cloth	1.00
On Prosperity	*Adventures in Prosperity	flexible $2; cloth	1.00
	Be Ye Prospered	cloth	1.00
	Spiritual Law in Business, The		.25
On the Silence	Methods of Meditation		.35
	The Silence		.50
Pertaining to the Home	Child Unfoldment	cloth	1.00
	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.75
Inspirational	All Things Made New	flexible $2; cloth	1.00
	Beginning Again		.35
	Creed of the Dauntless	flexible $2; cloth	1.00
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	Holy Bread		.10
	*Open Doors	flexible $2; cloth	1.00
	Remember	cloth	1.00
	Sunlit Way, The	*German or English* cloth	1.00
	What Are You?	cloth	1.00
Devotional	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Metaphysical Bible Dictionary		10.00
	New Testament, American Standard Edition		.50
	Journey of Jesus	paper $1; cloth	2.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies	paper, $.50; cloth	1.00
	Talks on Truth		.75
	Twelve Powers of Man, The	flexible $2; cloth	1.00
Juvenile	Aunt Joy's Nature Talks		.75
	*How Jimmie Came Through		.50
	Little Susie Sleep Ears		.50
	Love's Roses		.25
	Treasure Box		.50
	Wee Wisdom's Way		.75
	White Stockings and Other Tales		.50

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

Say It with UNITY....

With Christmas not two months away, doubtless you are already confronted by the question of "what to give." This year why not let *Unity* say "Merry Christmas" for you to three of your friends. There are two points in its favor—first, it is an inspirational gift; secondly, it constitutes not just one gift, but many, for it comes again and again as a reminder of your love and friendship.

You can order three eight-month subscriptions for $3, and we shall be glad to hold them for you and mail them just in time for Christmas. In the meantime you can save in a Prosperity Bank to pay for your order, while Silent Unity coöperates with you in prayer for your guidance and success.

The blank below, filled in and mailed to us, will bring you a Prosperity Bank with full instructions.

. . . . . .

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank in which to save $3 to pay for three eight-month subscriptions to *Unity*, to be mailed just in time for Christmas to the friends whose names appear below. I will use the bank seven weeks, and I desire Silent Unity's help in prayer.

Friend's name .....

Address .....

City ..... State .....

Friend's name .....

Address .....

City ..... State .....

Friend's name .....

Address .....

City ..... State .....

My name .....

Address .....

City ..... State .....

U--11-32

A New UNITY BOOK

for Christmas . . .

On the jacket of *Open Doors*, by F. B. Whitney, Unity's newest book, you will find the words "Open Doors to Health, Happiness, and Prosperity." These words —health, happiness, and prosperity—express just what you would like to give to your friends, do they not? Choose *Open Doors* for a number of your friends this Christmas. It is a gift that will be appreciated.

This book is made up of forty-seven short, forceful articles, and forty-three inspiring poems, gleaned from the most popular ones that have appeared in *Unity Daily Word* in recent years. "God's Private Secretary," "The Supposing Game," "Freedom in Finances." "Forgive Your Yesterdays," "Seeking and Finding" are some of the titles that you will find between its covers.

In dark-green cloth binding, gold-stamped, this book sells for $1 in flexible binding, $2.

FREE.... *New Book*

How Jimmie Came Through is the new book to be given free with each yearly subscription to *Wee Wisdom* that reaches us between now and Christmas. Boys and girls will be eager for this story, for it was one of the most popular ones that ever appeared in *Wee Wisdom* magazine. It will help children to take a different attitude toward their duties; it will encourage them to take responsibility. This book will have an attractive, colorful binding, and will be illustrated throughout. In quality it will rank with books that sell for fifty cents.

Why not make some child happy this Christmas with a *Wee Wisdom* subscription plus the gift book? *Wee Wisdom* is our magazine for children between the ages of six and twelve. Its stories and other delightful features are both entertaining and "character - building." You can order a year's subscription to include the gift book for

$1.50

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Hymn to The World

By ALVA ROMANES

O wonderful world! O wonderful world!
Paved with infinity; roofed with the suns;
Perfect forever your changeless course runs.
Each star in heaven and each grain of sand
Speaks of the Wisdom by which you were planned:
O wonderful world of God!

O beautiful world! O beautiful world!
Sunrise and sunset are jewels that you wear;
Summer and wintertime both find you fair;
And every flower and the grass, every blade,
Speaks of the Wisdom by which you were made:
O beautiful world of God!

O bounteous world! O bounteous world!
Laden with numberless gifts for mankind;
Showering your riches on body and mind;
And all the vast store of our treasured gains
Speaks of the Wisdom that guides and sustains:
O bounteous world of God!